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Vol. One

Ephraem Syrus

Selections from the World's Devotional Classics

EDITED BY

Robert Scott and George W. Gilmore

Editors of The Homiletic Review

IN TEN VOLUMES

Volume I

Tobit to Chrysostom

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Selections from the

World's Devotional Classics

Volume I

Tobit to Chrysostom

Preface

This series of ten volumes is a response to demands indicated by religious developments during recent years. These developments seemed to suggest as timely a garnering and selection from Christian sources of devotional utterances suitable for private and public use. Revolt and protest against a materialistic trend in practical life has been shown by revived interest in mysticism, in that life that "is seated in the inmost recesses of the spirit." Recurrent revivals are symptomatic of a sense of deep need, expression of which calls for guidance. Many devout Christians have felt increasingly the limitations of inelastic liturgies, and have desired a larger range of available sources, consecrated by essential worth, for expression of aspiration, praise, and petition. On the other hand, the infelicities often attending non-liturgical worship suggest the advantage of help and guidance in the expression and form of worship. Nineteen centuries

of Christian devotion should furnish much that is wholesome, expressive, and directive, and therefore usable by those accustomed either to liturgical or to non-liturgical methods of worship. The editors have attempted to meet these implied demands and to furnish material suitable to stimulate the devout life, illustrate its spirit, and facilitate its utterance in worship.

Devotion primarily deals with a spirit and a life rather than a program or plan. It is rooted on the surety of fellowship between God and man; it is the human will manifesting itself in prayer, praise, adoration, aspiration, faith, and unselfish service toward an object, a will, and a power higher than ourselves; it is a desire to meet and satisfy a longing of the eternal spirit within us, and without which we can never be our best and truest selves. Thus William Law in his "Serious Call" says: "Devotion signifies a life given or devoted to God. He therefore is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything,

who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory." Thomas à Kempis, telling wherein peace of heart and spiritual progress consists, says: "In giving up thyself with all thy heart to the divine will, not seeking the things which are thine own, either in small or in great, either in time or in eternity."

The selections cover a wide range. All periods between the old Jewish congregation and the modern Christian Church, all branches of the historic Church—Western and Eastern, Latin, Greek, Coptic, Jacobite, and Protestant—have been drawn upon. The substance ranges from the closely reasoned "Soul's Progress in God" by Bonaventura to the impressionist ecstasy of Juliana of Norwich. Here are the records of varied conceptions of truth as well as of varied experiences. Yet under different conditions of time, culture, and environment we see these writers united in breathing and magnifying the life lived in the Spirit of God.

In reading these selections one is impressed with the note of reality. There is not only the burning light of love and faith in search of God, but a sense of peace and joy experienced from a realization of God's presence and companionship. In an age when the world life is enamored and engrossed with "big business," when the world of sense fills the horizon of so many, these revelations of the supersensible world should come home with force, directness, and convincingness. The meditative, reflective, and contemplative life with all the values of prayer are here clearly and elaborately set forth. Every reader of these heart-to-heart and mind-to-mind messages will find himself spiritually reflected and diagnosed. They are rich spiritual treasures bringing inspiration to faith, calm to the troubled mind, hope to the erring and deprest, comfort to the disconsolate and sorrowing, and with unerring wisdom they disclose the means by which to withstand the temptations that confront humanity.

The uses to which these volumes may be put are many. They may serve as a guide and

inspiration in the devotions of the individual and the family. Such devotion, we are in danger of forgetting, includes not merely praise and prayer, but meditation on God and on man, on the universe without and the soul within. In public they may be employed to suggest the direction of the hour's thought, supply utterances of religious need, stimulate to praise, furnish the form and spirit of prayer.

The hope is that these helps to the inner life, sympathetically used, may supply spiritual stimulus and yield a rich fruitage.

We would suggest that the brief biographical sketches be read as preliminary to the use of these selections. By so doing the mind will more easily adapt itself to the particular reading.

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The Prayer of Tobit

(*Tobit, Chap.* 13)

THE BOOK OF TOBIT

The book is said to have originated in Aramaic about 200 B.C. The name of this book and of its hero is read in the Vulgate *Tobias;* but in the Greek text *Tobit* (or *Tobith*), in the English translation "Tobit," where "Tobias" is only the name of the son of Tobit. It is one of the books of the Old Testament Apocrypha and the Catholic Church regards it as in the canon and historical. According to the Greek text, in the first part of the book Tobit himself tells his story, speaking in the first person; from 3:7, the narrator speaks in the third person. Tobit, a son of Tobiel of the tribe of Naphtali belonged to the exiles who were led away to Nineveh into captivity by the Assyrian king Shalmaneser. He lived there also under the kings Sennacherib and Esarhaddon and always distinguished himself by an exemplary piety. The book is pure romance but its "object is to prove that God never forsakes the pious and righteous; on the contrary, he always takes care of them, tho they seem to be forsaken; finally that he richly rewards their piety." The text exists in Greek, Latin, Syriac, and Judean Aramaic, besides two later Hebrew translations.

The Prayer of Tobit

1. And Tobit wrote a prayer for rejoicing, and said,
   Blessed is God that liveth for ever,
   And blessed is his kingdom.
2. For he scourgeth, and sheweth mercy:
   He leadeth down to the grave,[1] and bringeth up again:
   And there is none that shall escape his hand.
3. Give thanks unto him before the Gentiles, ye children of Israel:
   For he hath scattered us among them.
4. There declare his greatness,
   And extol him before all the living:
   Because he is our Lord,
   And God is our Father for ever.
5. And he will scourge us for our iniquities, and will again shew mercy,
   And will gather us out of all the nations among whom ye are scattered.
6. If ye turn to him with your whole heart and with your whole soul,
   To do truth before him,

[1] Gr. *Hades.*

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Then will he turn unto you,
And will not hide his face from you.
And see what he will do with you,
And give him thanks with your whole mouth,
And bless the Lord of righteousness,
And exalt the everlasting King.
I in the land of my captivity give him thanks,
And shew his strength and majesty to a nation of sinners.
Turn, ye sinners and do righteousness before him:
Who can tell if he will accept you and have mercy on you?

7. I exalt my God,
And my soul doth exalt the King of heaven,
And it shall rejoice in his greatness.
8. Let all men speak, and let them give him thanks in Jerusalem.
9. O Jerusalem, the holy city,
He will scourge thee for the works of thy sons,
And will again have mercy on the sons of the righteous.
10. Give thanks to the Lord with goodness,
And bless the everlasting King,
That his tabernacle may be builded in thee again with joy,

And that he may make glad in thee
those that are captives,
And love in thee for ever those that are
miserable.

11. Many nations shall come from far to the
name of the Lord God
With gifts in their hands, even gifts to
the King of heaven;
Generations of generations shall praise
thee,
And sing songs of rejoicing.

12. Cursed are all they that hate thee;
Blessed shall be all they that love thee
for ever.

13. Rejoice and be exceeding glad for the
sons of the righteous:
For they shall be gathered together and
shall bless the Lord of the righteous.

14. O blessed are they that love thee;
They shall rejoice for thy peace:
Blessed are all they that sorrowed for all
thy scourges:
Because they shall rejoice for thee,
When they have seen all thy glory;
And they shall be made glad for ever.

15. Let my soul bless God the great King.

16. For Jerusalem shall be builded with sap-
phires and emeralds and precious
stones;

Thy walls and towers and battlements
with pure gold.

17. And the streets of Jerusalem shall be
paved with beryl and carbuncle and
stones of Ophir.

18. And all her streets shall say, Hallelujah,
and give praise,
Saying, Blessed is God, which hath ex-
alted thee for ever.

A Prayer of Ambrose

O Lord, who hast mercy upon all, take away from me my sins, and mercifully kindle in me the fire of thy Holy Spirit. Take away from me the heart of stone, and give me a heart of flesh, a heart to love and adore thee, a heart to delight in thee, to follow and to enjoy thee, for Christ's sake. AMEN.

SELECTIONS FROM

The Testaments of the Twelve Patriarchs

FROM THE TRANSLATION

BY

R. H. CHARLES, D.LITT., D.D.

THE TESTAMENTS OF THE TWELVE PATRIARCHS

One of a class of Jewish writings known as "Pseudepigrapha," written in the centuries immediately before and after the Christian era, and bearing the names of various worthies celebrated in Hebrew history. The aim was in general to confirm the Jew in his faith that a happy issue would be found out of all national troubles. These writings, with the Apocrypha, form the transition from the Old Testament to the New, the doctrines of personal immortality and the kingdom of God being especially developed. The book called "The Testaments of the Twelve Patriarchs" has been attributed to an Essene, an Ebionite, a Nazarene, a Pauline Christian, and so on. Careful study, however, shows that it was written between 166 and 64 B.C., therefore it is of Jewish parentage. The contents are in substance the history represented as "told by each of the morbescent patriarchs to their descendants, with warnings and exhortations which fit with the character of the person speaking, drawn from his personal experience as revealed in the Old Testament." The best edition is by Charles, London, 1908, with English translation of the same, reedited for his "Apocrypha and Pseudepigrapha of the New Testament," Oxford, 1913.

The Charge of Levi to His Children

(Testament of Levi, Chap. 13)

1. And now, my children, I command you:
   Fear the Lord your God with your whole heart,
   And walk in simplicity according to all his law.
2. And do ye also teach your children letters,
   That they may have understanding all their life,
   Reading unceasingly the law of God.
3. For every one that knoweth the law of the Lord shall be honored,
   And shall not be a stranger whithersoever he goeth.
4. Yea, many friends shall he gain more than his parents,
   And many men shall desire to serve him.
   And to hear the law from his mouth.
5. Work righteousness, therefore, my children, upon the earth,
   That ye may have (it) as a treasure in heaven.

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6. And sow good things in your souls,
That ye may find them in your life.
But if ye sow evil things,
Ye shall reap every trouble and affliction.
7. Get wisdom in the fear of God with diligence;
For though there be a leading into captivity,
And cities and lands be destroyed,
And gold and silver and every possession perish,
The wisdom of the wise nought can take away,
Save the blindness of ungodliness, and the callousness (that comes) of sin.
8. For if one keep oneself from these evil things,
Then even among his enemies shall wisdom be a glory to him.
And in a strange country a fatherland,
And in the midst of foes shall prove a friend.
9. Whosoever teaches noble things and does them,
Shall be enthroned with kings,
As was also Joseph my brother.

The Charge of Issachar to His Children

(The Testament of Issachar, Chaps. 4-6)

IV

1. And now, hearken to me, my children,
   And walk in singleness of your heart,
   For I have seen in it all that is well-pleasing to the Lord.
2. The single-(minded) man coveteth not gold,
   He overreacheth not his neighbor,
   He longeth not after manifold dainties,
   He delighteth not in varied apparel.
3. He doth not desire to live a long life,
   But only waiteth for the will of God.
4. And the spirits of deceit have no power against him,
   For he looketh not on the beauty of women,
   Lest he should pollute his mind with corruption.
5. There is no envy in his thoughts,
   No malicious person maketh his soul to pine away,
   Nor worry with insatiable desire in his mind.

6. For he walketh in singleness of soul,
And beholdeth all things in uprightness of heart,
Shunning eyes (made) evil through the error of the world,
Lest he should see the perversion of any of the commandments of the Lord.

V

1. Keep therefore, my children, the law of God,
And get singleness,
And walk in guilelessness,
Not playing the busybody with the business of your neighbor.
2. But love the Lord and your neighbor,
Have compassion on the poor and weak.
3. Bow down your back into husbandry,
And toil in labors in all manner of husbandry,
Offering gifts to the Lord with thanksgiving.

4. For with the first fruits of the earth will the Lord bless you, even as he blessed all the saints from Abel even until now. 5. For no other portion is given to you than of the fatness of the earth, whose fruits are raised by toil. 6. For our father Jacob blessed me with blessings of the earth and of

first-fruits. 7. And Levi and Judah were glorified by the Lord even among the sons of Jacob: for the Lord gave them an inheritance, and to Levi he gave the priesthood, and to Judah the kingdom. 8. And do ye therefore obey them, and walk in the singleness of your father.

VI

1. Know ye therefore, my children, that in the last times
   Your sons will forsake singleness,
   And will cleave unto insatiable desire;
   And leaving guilelessness, will draw near to malice;
   And forsaking the commandments of the Lord,
   They will cleave unto Beliar.
2. And leaving husbandry,
   They will follow after their own wicked devices,
   And they shall be dispersed among the Gentiles,
   And shall serve their enemies.

3. And do you therefore give these commands to your children, that, if they sin, they may the more quickly return to the Lord; 4. For he is merciful, and will deliver them, even to bring them back into their land.

A Prayer of Alcuin

Almighty and merciful God, the fountain of all goodness, who knowest the thoughts of our hearts, we confess unto thee that we have sinned against thee, and done evil in thy sight. Wash us, we beseech thee, from the stains of our past sins, and give us grace and power to put away all hurtful things, so that, being delivered from the bondage of sin, we may bring forth worthy fruits of repentance.

O eternal Light, shine into our hearts. O eternal Goodness, deliver us from evil. O eternal Power, be thou our support. Eternal Wisdom, scatter the darkness of our ignorance. Eternal Pity, have mercy upon us. Grant unto us that with all our hearts, and minds, and strength, we may evermore seek thy face; and finally bring us, in thine infinite mercy, to thy holy presence. So strengthen our weakness that following in the footsteps of thy blessed Son, we may obtain thy mercy, and enter into thy promised joy. AMEN.

SELECTIONS FROM

The Book of Enoch

FROM THE TRANSLATION

BY

R. H. CHARLES, D.LITT., D.D.

THE BOOK OF ENOCH

The most important of the early Jewish Pseudepigrapha, written in the second and first centuries B.C., and sometimes called the "Ethiopic Book of Enoch." The work is of composite authorship and forms a rich source for the knowledge of Jewish theology and speculation before the time of Christ. It was frequently used in Jewish and Christian writings in the first five centuries of our era, and is quoted in the Epistle to Jude, verses 14 and 15. From about 800 A.D. the book disappeared and only a few fragments of a Greek version (probably from a Hebrew or Aramaic version) were known until after 1773 when three manuscripts of an Ethiopic translation from the Greek were brought by Bruce from Abyssinia. For the Ethiopic Enoch the one edition is that of Charles, Oxford, 1906 (gives the Greek text, the Ethiopic from the use of twenty-three manuscripts, and the Latin fragments). English translations are by Lawrence, London, 1821; Schodde, Andover, 1882; and Charles, 2d Edition, Oxford, 1912. "The book as a whole is a sort of natural and spiritual philosophy, a revelation of things secret, present and future, in nature and history, including the life and fortunes of Enoch."

The Blessedness of the Saints

(Chap. 58)

1. And I begin to speak the third parable
   concerning the righteous and elect.
2. Blessed are ye, ye righteous and elect,
   For glorious shall be your lot.
3. And the righteous shall be in the light
   of the sun,
   And the elect in the light of eternal life:
   The days of their life shall be unending,
   And the days of the holy without number.
4. And they shall seek the light and find
   righteousness with the Lord of
   spirits:
   There shall be peace to the righteous in
   the name of the eternal Lord.
5. And after this it shall be said to the holy
   in heaven
   That they should seek out the secrets of
   righteousness, the heritage of faith:
   For it has become bright as the sun upon
   earth,
   And the darkness is past.

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6. And there shall be a light that never endeth.
And to a limit (literally, number) of days they shall not come,
For the darkness shall first have been destroyed,
And the light established before the Lord of spirits.
And the light of uprightness established for ever before the Lord of spirits.

Admonitions to the Righteous

(Chap. 94, verses 1-5)

1. And now I say unto you, my sons, love righteousness and walk therein;
For the paths of righteousness are worthy of acceptation,
But the paths of unrighteousness shall suddenly be destroyed and vanish.
2. And to certain men of a generation shall the paths of violence and of death be revealed,
And they shall hold themselves afar from them,
And shall not follow them.
3. And now I say unto you the righteous:
Walk not in the paths of wickedness, nor in the paths of death,

And draw not nigh to them lest ye be destroyed.

4. But seek and choose for yourselves righteousness and an elect life,
And walk in the paths of peace,
And ye shall live and prosper.
5. And hold fast my words in the thoughts of your hearts,
And suffer them not to be effaced from your hearts;
For I know that sinners will tempt men to evilly entreat wisdom,
So that no place may be found for her,
And no manner of temptation may minish.

Woes for the Sinners

(Chap. 94, verses 6-11)

6. Woe to those who build unrighteousness and oppression
And lay deceit as a foundation;
For they shall be suddenly overthrown,
And they shall have no peace.
7. Woe to those who build their houses with sin;
For from all their foundations shall they be overthrown,
And by the sword shall they fall.

And those who acquire gold and silver
in judgment suddenly shall perish.

8. Woe to you, ye rich, for ye have trusted
in your riches,
And from your riches shall ye depart,
Because ye have not remembered the
Most High in the days of your riches.

9. Ye have committed blasphemy and un-
righteousness,
And have become ready for the day of
slaughter,
And the day of darkness and the day
of the great judgment.

10. Thus I speak and declare unto you:
He who hath created you will overthrow
you,
And for your fall there shall be no com-
passion,
And your Creator will rejoice at your
destruction.

11. And your righteous ones in those days
shall be
A reproach to the sinners and the god-
less.

Enoch's Grief: Fresh Woes Against the Sinners

(Chap. 95)

1. Oh that mine eyes were a cloud of waters
   That I might weep over you,
   And pour down my tears as a cloud of waters:
   That so I might rest from my trouble of heart!
2. Who has permitted you to practise reproaches and wickedness?
   And so judgment shall overtake you, sinners.
3. Fear not the sinners, ye righteous;
   For again will the Lord deliver them into your hands,
   That ye may execute judgment upon them according to your desires.
4. Woe to you who fulminate anathemas which can not be reversed:
   Healing shall therefore be far from you because of your sins.
5. Woe to you who requite your neighbor with evil;
   For ye shall be requited according to your works.

6. Woe to you, lying witnesses,
   And to those who weigh out injustice,
   For suddenly shall ye perish.
7. Woe to you, sinners, for ye persecute the
   righteous;
   For ye shall be delivered up and perse-
   cuted because of injustice,
   And heavy shall its yoke be upon you.

Grounds of Hopefulness for the Righteous: Woes for the Wicked

(Chap. 96)

1. Be hopeful, ye righteous: for suddenly
   shall the sinners perish before you,
   And ye shall have lordship over them ac-
   cording to your desires.
2. And in the day of the tribulation of the
   sinners,
   Your children shall mount and rise as
   eagles,
   And higher than the vultures will be your
   nest,
   And ye shall ascend and enter the crev-
   ices of the earth,
   And the clefts of the rock for ever as
   coneys before the unrighteous,

And the sirens shall sigh because of you
—and weep.

3. Wherefore fear not, ye that have suffered;
For healing shall be your portion,
And a bright light shall enlighten you,
And the voice of rest ye shall hear from
heaven.

4. Woe unto you, ye sinners, for your riches
make you appear like the righteous,
But your hearts convict you of being sin-
ners,
And this fact shall be a testimony against
you for a memorial of your evil deeds.

5. Woe to you who devour the finest of the
wheat,
And drink wine in large bowls,
And tread under foot the lowly with your
might.

6. Woe to you who drink water from every
fountain,
For suddenly shall ye be consumed and
wither away,
Because ye have forsaken the fountain
of life.

7. Woe to you who work unrighteousness
And deceit and blasphemy:
It shall be a memorial against you for
evil.

8. Woe to you, ye mighty,
Who with might oppress the righteous;

For the day of your destruction is coming.
In those days many and good days shall come to the righteous—
In the day of your judgment.

The Evils In Store for Sinners and the Possessors of Unrighteous Wealth

(Chap. 97)

1. Believe, ye righteous, that the sinners will become a shame
   And perish in the day of unrighteousness.
2. Be it known unto you, ye sinners, that the Most High is mindful of your destruction,
   And the angels of heaven rejoice over your destruction.
3. What will ye do, ye sinners,
   And whither will ye flee on the day of judgment,
   When ye hear the voice of the prayer of the righteous?
4. Yea, ye shall fare like unto them
   Against whom this word shall be a testimony:
   "Ye have been companions of sinners."

5. And in those days the prayer of the
righteous shall reach unto the Lord,
And for you the days of your judgment
shall come.
6. And all the words of your unrighteous-
ness shall be read out before the
great Holy One,
And your faces shall be covered with
shame,
And he will reject every work which is
grounded on unrighteousness.
7. Woe to you, ye sinners, who live on the
mid ocean and on dry land.
Whose remembrance is evil against you.
8. Woe to you who acquire silver and gold
in unrighteousness and say:
"We have become rich with riches and
have possessions;
And have acquired everything we have
desired.
9. And now let us do what we purposed:
For we have gathered silver,
And many are the husbandmen in our
houses."
And our granaries are brim full as with
water,
10. Yea and like water your lies shall flow
away,
For your riches shall not abide
But speedily ascend from you;

For ye have acquired it all in unrighteousness,
And ye shall be given over to a great curse.

A Prayer of Basil

O Lord our God teach us, we beseech thee, to ask thee aright for the right blessings. Steer thou the vessel of our life toward thyself, thou tranquil haven of all storm-tossed souls. Show us the course wherein we should go. Renew a willing spirit within us. Let thy Spirit curb our wayward senses, and guide and enable us unto that which is our true good, to keep thy laws, and in all our works evermore to rejoice in thy glorious and gladdening presence. For thine is the glory and praise from all thy saints for ever and ever. AMEN.

SELECTION FROM

The Book of the Secrets of Enoch

From the Translation

by

NEVILL FORBES, M.A.

THE BOOK OF THE SECRETS OF ENOCH (OR SLAVONIC ENOCH)

One of the Jewish Pseudepigrapha, preserved, so far as is known, only in Slavonic. It was introduced to the scientific world but a few years ago, when certain manuscripts found in Russia and Servia were edited, and subsequently translated into German and English. It was written in Greek, altho some parts of it may have been originally in Hebrew. From the Greek it was translated into Slavonic. Of this version there are five manuscripts extant which are described by Charles and Morfill in their edition, Oxford, 1896. "The Slavonic Enoch seems to be an attempt to bring all the current traditions about Enoch into a certain system, which is partly furnished by the special scheme of the seven heavens. It is therefore, with the exception of a few interpolations, derived from one author." The author or editor was a Jew living in Egypt, and the book probably took its present form between 30 B.C. and A.D. 70. It was much used by Christians in the early centuries.

Enoch's Ascent Into the Paradise of the Righteous

(Chap. 42)

And I saw there a blessed place, and all blessed creatures and all there living in joy and in infinite happiness in eternal life.

Then I spake: "My children, and now I speak to you: Blessed is he who fears God and serves him. And you, my children, learn to bring gifts to the Lord, that you may enjoy life. Blessed is he who judges a judgment justly to the widow and orphan, and helps every one that is wronged, clothing the naked with garments, and to the hungry giving bread.

Blessed is he who turns back from the changeable path and walks along the straight path.

Blessed is he who sows the seeds of righteousness, for he shall reap sevenfold.

Blessed is he in whom is truth, that he may speak truth to his neighbor.

Blessed is he in whose mouth is mercy and gentleness.

Blessed is he who understands the Lord's works and glorifies the Lord God.

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A Prayer of Johann Arndt

Lord, give us hearts never to forget thy love; but to dwell therein whatever we do, whether we sleep or wake, live or die, or rise again to the life that is to come. For thy love is eternal life and everlasting rest; for this is life eternal to know thee and thy infinite goodness. O let its flame never be quenched in our hearts; let it grow and brighten, till our whole souls are glowing and shining with its light and warmth. Be thou our joy and hope, our strength and life, our shield and shepherd, our portion for ever. For happy are we if we continue in the love wherewith thou hast loved us; holy are we when we love thee stedfastly. Therefore, O thou, whose name and essence is love, enkindle our hearts, enlighten our understandings, sanctify our wills, and fill all the thoughts of our hearts, for Jesus Christ's sake. AMEN.

SELECTIONS FROM

The Psalms of Solomon

FROM THE TRANSLATION

BY

G. BUCHANAN GRAY, D.D., D.LITT.

THE PSALMS OF SOLOMON

A collection of eighteen psalms written in the middle of the first century B.C. It is uncertain when and why the psalms were ascribed to Solomon. At present it exists "only in Greek and in translations made from the Greek; but it is probable that it was written originally in Hebrew. It is Palestinian, and Hebrew was the liturgical language for a Palestinian Jew; the rude and sometimes unintelligible character of the Greek and the fact that a number of its obscurities may be ascribed to a misunderstanding of Hebrew words make it probable that the Greek work is a translation of a Hebrew original." Dr. R. H. Charles in his introduction to the Psalms of Solomon, says "throughout the Psalms Israel appears divided into sections or parties; the one section, or party, consists of the righteous, or pious, or those that fear the Lord, or the poor, or the guileless; the other section consists of the unrighteous, or sinners, or transgressors, or profane, or, as they are termed in the fourth Psalm, the menpleasers. . . . In this division of the people into two different parties, regarded as morally or religiously opposed, and even in the use of the terms employed to describe them, the Psalms of Solomon do not differ essentially from a large group of the canonical Psalms. As in those so in these, the writers naturally identify themselves with the section of the righteous or the pious. . . . It must of course be remembered, and allowed for, that we are dealing with a strongly partizan work. Neither the righteousness of the righteous, nor the sinfulness of the sinful, must be accepted too literally."

Comfort for the Righteous

(Psalms 13-16)

XIII

1. The right hand of the Lord hath covered me;
   The right hand of the Lord hath spared us.
2. The arm of the Lord hath saved us from the sword that passed through,
   From famine and the death of sinners.
3. Noisome beasts ran upon them:
   With their teeth they tore their flesh,
   And with their molars crushed their bones.
   But from all these things the Lord delivered us.
4. The righteous was troubled on account of his errors,
   Lest he should be taken away along with the sinners;
5. For terrible is the overthrow of the sinner;
   But not one of all these things toucheth the righteous

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6. For not alike are the chastening of the
righteous (for sins done) in ignorance,
And the overthrow of the sinners.
7. Secretly (?) is the righteous chastened.
Lest the sinner rejoice over the righteous.
8. For he correcteth the righteous as a beloved son,
And his chastisement is as that of a first-born.
9. For the Lord spareth his pious ones,
And blotteth out their errors by his chastening.
10. For the life of the righteous shall be for ever;
But sinners shall be taken away into destruction,
And their memorial shall be found no more.
11. But upon the pious is the mercy of the Lord,
And upon them that fear him his mercy.

XIV

1. Faithful is the Lord to them that love him in truth,
   To them that endure his chastening,
   To them that walk in the righteousness of his commandments,
   In the law which he commanded us that we might live.
2. The pious of the Lord shall live by it for ever;
   The paradise of the Lord, the trees of life, are his pious ones.
3. Their planting is rooted for ever:
   They shall not be plucked up all the days of heaven:
   For the portion and the inheritance of God is Israel.
4. But not so are the sinners and transgressors,
   Who love the (brief) day (spent) in companionship with their sin;
   Their delight is in fleeting corruption,
   And they remember not God.
5. For the ways of men are known before him at all times,
   And he knoweth the secrets of the heart before they come to pass.
6. Therefore their inheritance is Sheol and darkness and destruction,

And they shall not be found in the day
when the righteous obtain mercy;
7. But the pious of the Lord shall inherit
life in gladness.

XV

1. When I was in distress I called upon the
name of the Lord,
I hoped for the help of the God of Jacob
and was saved;
2. For the hope and refuge of the poor art
thou, O God.
3. For who, O God, is strong except to give
thanks unto thee in truth?
4. And wherein is a man powerful except
in giving thanks to thy name?
5. A new psalm with song in gladness of
heart,
The fruit of the lips with the well-tuned
instrument of the tongue.
The firstfruits of the lips from a pious
and righteous heart—
6. He that offereth these things shall never
be shaken by evil;
The flame of fire and the wrath against
the unrighteous shall not touch him,
7. When it goeth forth from the face of the
Lord against sinners,
To destroy all the substance of sinners,

8. For the mark of God is upon the righteous that they may be saved.
   Famine and sword and pestilence (shall be) far from the righteous,
9. For they shall flee away from the pious as men pursued in war;
   But they shall pursue sinners and overtake them,
   And they that do lawlessness shall not escape the judgment of God:
   As by enemies experienced in war shall they be overtaken,
10. For the mark of destruction is upon their forehead.
11. And the inheritance of sinners is destruction and darkness,
    And their iniquities shall pursue them unto Sheol beneath.
12. Their inheritance shall not be found of their children,
13. For sins shall lay waste the houses of sinners.
    And sinners shall perish for ever in the day of the Lord's judgment.
14. When God visiteth the earth with his judgment.
15. But they that fear the Lord shall find mercy therein,
    And shall live by the compassion of their God;
    But sinners shall perish for ever.

XVI

1. When my soul slumbered (being afar)
   from the Lord, I had all but slipped
   down to the pit,
   When I was far from God. 2. My soul
   had been wellnigh poured out unto
   death,
   I (had been) nigh unto the gates of
   Sheol with the sinner. 3. When my
   soul departed from the Lord God of
   Israel—
   Had not the Lord helped me with his
   everlasting mercy.
4. He pricked me, as a horse is pricked, that
   I might serve him,
   My Savior and Helper at all times
   saved me.
5. I will give thanks unto thee, O God, for
   thou hast helped me to (my) sal-
   vation;
   And hast not counted me with sinners to
   my destruction.
6. Remove not thy mercy from me, O God,
   Nor thy memorial from my heart until I
   die.
7. Rule, me, O God, keep me back from
   wicked sin,
   And from every wicked woman that
   causeth the simple to stumble.

8. And let not the beauty of a lawless woman beguile me,
   Nor any one that is subject to unprofitable sin.
9. Establish the works of my hands before thee,
   And preserve my goings in the remembrance of thee.
10. Protect my tongue and my lips with words of truth;
    Anger and unreasoning wrath put far from me.
11. Murmuring, and impatience in affliction, remove far from me,
    When, if I sin, thou chastenest me that I may return unto thee.
12. But with good will and cheerfulness support my soul;
    When thou strengthenest my soul, what is given to me will be sufficient for me.
13. For if thou givest not strength,
    Who can endure chastisement with poverty?
14. When a man is rebuked by means of his corruption,
    Thy testing of him is in his flesh and in the affliction of poverty.
15. If the righteous endureth in all these trials, he shall receive mercy from the Lord.

A Prayer of Johann Habermann

Almighty and merciful God, who art the strength of the weak, the refreshment of the weary, the comfort of the sad, the help of the tempted, the life of the dying, the God of patience and of all consolation; thou knowest full well the inner weakness of our nature, how we tremble and quiver before pain, and can not bear the cross without thy divine help and support. Help me, then, O eternal and pitying God, help me, to possess my soul in patience, to maintain unshaken hope in thee, to keep that childlike trust which feels a Father's heart hidden beneath the cross; so shall I be strengthened with power according to thy glorious might, in all patience and long-suffering; I shall be enabled to endure pain and temptation, and, in the very depth of my suffering, to praise thee with a joyful heart. AMEN.

SELECTION FROM

The Syriac Apocalypse of Baruch

FROM THE TRANSLATION

BY

R. H. CHARLES, D.LITT., D.D.

THE SYRIAC APOCALYPSE OF BARUCH

The authors of this book were orthodox Jews and the date of writing is ascribed to the latter half of the first century of the Christian era. Dr. R. H. Charles, in his Introduction to this book, in the "Apocrypha and Pseudepigrapha of the Old Testament in English," states that "Written originally in Hebrew, it was translated into Greek, and from Greek into Syriac. Of the Hebrew original every line has perished save a few still surviving in rabbinic writings. Of the Greek version, a small fragment has been recovered from the papyri, while many phrases and sentences have been preserved in the Greek Apocalypse of Baruch and in the Rest of the Words of Baruch. Happily the Syriac has come down to us in its entirety in a sixth-century manuscript, the discovery of which is due to Ceriani. Of this manuscript Ceriani published a Latin translation in 1866, the Syriac text in 1871, and the photo-lithographic facsimile in 1883. . . .This book presents a vivid picture of the hopes and beliefs of Judaism during the years A.D. 50-100. As it was written at different dates and by different authors, its composition was thus contemporaneous with that of the New Testament. It is, therefore, of great value to the New Testament student, as it furnishes him with the historical setting and background of many of the New Testament problems."

The Prayer of Baruch

(Chap. 48)

1. And it came to pass after the seventh day, that I prayed before the Mighty One and said:

2. O my Lord, thou summonest the advent of the times,
   And they stand before thee;
   Thou causest the power of the ages to pass away,
   And they do not resist thee;
   Thou arrangest the method of the seasons,
   And they obey thee.

3. Thou alone knowest the duration of the generations,
   And thou revealest not thy mysteries to many.

4. Thou makest known the multitude of the fire,
   And thou weighest the lightness of the wind.

5. Thou explorest the limit of the heights,
   And thou scrutinizest the depths of the darkness.

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6. Thou carest for the number which pass
away that they may be preserved.
And thou preparest an abode for those
that are to be.
7. Thou rememberest the beginning which
thou hast made,
And the destruction that is to be thou
forgettest not.
8. With nods of fear and indignation thou
commandest the flames,
And they change into spirits.
And with a word thou quickenest that
which was not,
And with mighty power thou holdest
that which has not yet come.
9. Thou instructest created things in the
understanding of thee,
And thou makest wise the spheres so as
to minister in their orders.
10. Armies innumerable stand before thee
And minister in their orders quietly at
thy nod.
11. Hear thy servant
And give ear to my petition.
12. For in a little time are we born,
And in a little time do we return.
13. But with thee hours are as a time,
And days as generations.
14. Be not therefore wroth with man; for
he is nothing.

15. And take not account of our works; for what are we?
For lo! by thy gift do we come into the world,
And we depart not of our own will.
16. For we said not to our parents, "Beget us,"
Nor did we send to Sheol and say, "Receive us."
17. What therefore is our strength that we should bear thy wrath,
Or what are we that we should endure thy judgment?
18. Protect us in thy compassions,
And in thy mercy help us.
19. Behold the little ones that are subject unto thee,
And save all that draw nigh unto thee:
And destroy not the hope of our people,
And cut not short the times of our aid.
20. For this is the nation which thou hast chosen,
And these are the people, to whom thou findest no equal.
21. But I will speak now before thee,
And I will say as my heart thinketh.
22. In thee do we trust, for lo! thy law is with us,
And we know that we shall not fall so long as we keep thy statutes.

23. To all time are we blessed at all events
in this that we have not mingled
with the Gentiles.
24. For we are all one celebrated people.
Who have received one law from One:
And the law which is amongst us will
aid us,
And the surpassing wisdom which is in
us will help us.

25, 26. And when I had prayed and said these things, I was greatly weakened. And he answered and said unto me:

Thou hast prayed simply, O Baruch,
And all thy words have been heard.
27. But my judgment exacts its own
And my law exacts its rights.
28. For from thy words I will answer thee,
And from thy prayer I will speak to
thee.

29. For this is as follows: he that is corrupted is not at all; he has both wrought iniquity so far as he could do anything, and has not remembered my goodness, nor accepted my long-suffering. 30. Therefore thou shalt surely be taken up, as I before told thee. 31. For that time shall arise which brings affliction; for it shall come and pass by with quick vehemence, and it shall be turbulent coming in the heat of indignation. 32. And it shall come to pass in those days that all

the inhabitants of the earth shall be moved one against another, because they know not that my judgment has drawn nigh.

33. For there shall not be found many wise at that time,
And the intelligent shall be but a few:
Moreover, even those who know shall most of all be silent.

34. And there shall be many rumors and tidings not a few,
And the doings of phantasmata shall be manifest,
And promises not a few be recounted,
Some of them (shall prove) idle,
And some of them shall be confirmed.

35. And honor shall be turned into shame,
And strength humiliated into contempt,
And probity destroyed,
And beauty shall become ugliness.

36. And many shall say to many at that time:
Where hath the multitude of intelligence hidden itself,
And whither hath the multitude of wisdom removed itself?

37. And whilst they are meditating these things,
Then envy shall arise in those who had not thought aught of themselves?

And passion shall seize him that is peaceful,
And many shall be stirred up in anger to injure many,
And they shall rouse up armies in order to shed blood,
And in the end they shall perish together with them.

38. And it shall come to pass at the self-same time,
That a change of times shall manifestly appear to every man,
Because in all those times they polluted themselves
And they practised oppression,
And walked every man in his own works,
And remembered not the law of the Mighty One.

39. Therefore a fire shall consume their thoughts,
And in flame shall the meditations of their reins be tried;
For the Judge shall come and will not tarry.

40. Because each of the inhabitants of the earth knew when he was transgressing.
But my law they knew not by reason of their pride.

41. But many shall then assuredly weep,
Yea, over the living more than over the dead.
42. And I answered and said:
O Adam, what hast thou done to all those who are born from thee?
And what will be said to the first Eve who hearkened to the serpent?
43. For all this multitude are going to corruption,
Nor is there any numbering of those whom the fire devours.
44. But again I will speak in thy presence.
45. Thou, O Lord, my Lord, knowest what is in thy creature. 46. For thou didst of old command the dust to produce Adam, and thou knowest the number of those who are born from him, and how far they have sinned before thee, who have existed and not confessed thee as their Creator. 47. And as regards all these their end shall convict them, and thy law which they have transgressed shall requite them on thy day.

A Prayer of John Donne

Eternal and most glorious God, suffer me not so to undervalue myself as to give away my soul, thy soul, thy dear and precious soul, for nothing; and all the world is nothing, if the soul must be given for it. Preserve therefore, my soul, O Lord, because it belongs to thee, and preserve my body, because it belongs to my soul. Thou alone dost steer my boat through all its voyage, but hast a more especial care of it, when it comes to a narrow current or to a dangerous fall of waters. Thou hast a care of the preservation of my body in all the ways of my life; but, in the straits of death, open thine eyes wider, and enlarge thy providence toward me so far that no illness or agony may shake and benumb the soul. Do thou so make my bed in all my sickness, that, being used to thy hand, I may be content with any bed of thy making. AMEN.

The Two Ways

FROM

The Epistle of Barnabas

THE EPISTLE OF BARNABAS

A writing long supposed to have been the work of Paul's companion (Acts 9:27; 11:22-30, etc.) —an idea no longer entertained. It is, from its contents and from various hints in tradition, ascribed conjecturally to an Alexandrian, possibly a convert from Judaism, who wrote about 130 A.D. In the East it was for a century or more regarded as canonical. It is in two parts: (1) Chaps. 1-17, apologetic and polemic, treat of the passing of Judaism and the substitution of Christianity, the latter becoming the heir of all that had belonged to the former: indeed the Old Testament prefigures Christ in its whole extent. (2) Chaps. 18-21 are a description of "The Two Ways"—a conception which came over from Greek thought. A short chapter (18) preceding our selection declares that there are two ways—one of light and one of darkness, presided over respectively by angels of light and of Satan.

The Way of Light

The way of light, then, is as follows: If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way is the following: Thou shalt love him that created thee: thou shalt glorify him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbor. Thou shalt not allow over-boldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery; thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt

be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbor more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbor's nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to (other) masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maidservant or thy manservant, who trust in the same (God), lest thou shouldst not reverence that God who is above both; for he came to call men not according to their outward appearance, but according as the spirit had prepared them. Thou shalt communicate in all things with

thy neighbor; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgment, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labor for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good recompenser of the reward. Thou shalt preserve what thou hast received, neither adding to it nor taking from it. To the last thou shalt hate the wicked one. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

The Way of Darkness

But the way of darkness is crooked, and full of cursing: for it is the way of eternal death with punishment, in which way are the things that destroy the soul, *viz.*, idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgment to the widow and orphan, those who watch not to the fear of God, but incline to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labor not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor and who are in every respect transgressors.

Conclusion

It is well, therefore, that he who has learned the judgments of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good will, have among yourselves those to whom you may show kindness; do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and his reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of his judgments, with patience. And be ye taught of God, inquiring diligently what the Lord asks from you; and do it that ye may be safe in the day of judgment. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result

in some good. I beseech you, entreating this as a favor, while yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfil every commandment; for these things are worthy. Wherefore I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. AMEN.

A Prayer of Erasmus

O thou, who art the true Sun of the world, evermore rising, and never going down; who, by thy most wholesome appearing and sight dost nourish and make joyful all things, as well that are in heaven as also that are on earth; we beseech thee mercifully and favorably to shine into our hearts, that the night and darkness of sin, and the mists of error on every side, being driven away, thou brightly shining within our hearts, we may all our life long go without any stumbling or offense, and may walk as in the daytime, being pure and clean from the works of darkness, and abounding in all good works which thou hast prepared for us to walk in. AMEN.

SELECTION FROM

The First Epistle of Clement

CLEMENT OF ROME

According to tradition, one of the earliest bishops of the Italian capital. Nothing definite is known of his life, tho he is no longer identified with the Clement of Phil. 4:3. To him is attributed the writing called "The First Epistle of Clement to the Corinthians," which is generally recognized as the earliest Christian document outside the canon of the New Testament. It was often used in the Church of the first three centuries as almost on a parity with the canonical writings. The contents are Pauline in type—they include praise and blame, rebuke and exhortation, a review of Old Testament models, and hold up Christ and "the saints" as patterns of various graces and virtues.

Great Is the Reward of Good Works with God. Joined Together In Harmony, Let Us Implore That Reward From Him

The good servant receives the bread of his labor with confidence; the lazy and slothful can not look his employer in the face. It is requisite, therefore, that we be prompt in the practise of well-doing; for of him are all things. And thus he forewarns us: "Behold, the Lord cometh, and his reward is before his face, to render to every man according to his work." He exhorts us, therefore, with our whole heart to attend to this, that we be not lazy or slothful in any good work. Let our boasting and our confidence be in him. Let us submit ourselves to his will. Let us consider the whole multitude of his angels, how they stand every ready to minister to his will. For the Scripture saith, "Ten thousand times ten thousand stood around him, and thousands of thousands ministered unto him, and cried, Holy, holy, holy is the Lord of Sabaoth; the whole creation is full of his glory." And let us therefore conscientiously gathering to-

gether in harmony cry to him earnestly as with one mouth, that we may be made partakers of his great and glorious promises. For the Scripture saith, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which he hath prepared for them that wait for him."

Immense Is This Reward—How Shall We Obtain It

How blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendor in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness! And all these fall under the cognizance of our understandings now; what then shall those things be which are prepared for such as wait for him? The Creator and Father of all worlds, the Most Holy, alone knows their amount and their beauty. Let us therefore earnestly strive to be found in the number of those that wait for him, in order that we may share in his promised gifts. But how, beloved, shall this be done? If our understanding be fixt by faith toward God; if we earnestly seek the things which are pleasing and acceptable to him; if we do the things which are in harmony with his blameless

will; and if we follow the way of truth, casting away from us all unrighteousness and iniquity, along with all covetousness, strife, evil practises, deceit, whispering, and evil-speaking, all hatred of God, pride and haughtiness, vainglory and ambition. For they that do such things are hateful to God; and not only they that do them, but also those that take pleasure in them that do them. For the Scripture saith: "But to the sinner God said, wherefore dost thou declare my statutes, and take my covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, thou consentedst with him, and didst make thy portion with adulterers. Thy mouth has abounded with wickedness, and thy tongue contrived deceit. Thou sittest, and speakest against thy brother; thou slanderest thine own mother's son. These things thou hast done, and I kept silence; thou thoughtest, wicked one, that I should be like to thyself. But I will reprove thee, and set thyself before thee. Consider now these things, ye that forget God, lest he tear you in pieces, like a lion, and there be none to deliver. The sacrifice of praise will glorify me, and a way is there by which I will show him the salvation of God" (Ps. 50:16-23, according to the Septuagint).

All Blessings Are Given to Us Through Christ

This is the way, beloved, in which we find our Savior, even Jesus Christ, the High Priest of all our offerings, the Defender and Helper of our infirmity. By him we look up to the heights of heaven. By him we behold, as in a glass, his immaculate and most excellent visage. By him are the eyes of our hearts opened. By him our foolish and darkened understanding blossoms up anew toward his marvelous light. By him the Lord has willed that we should taste of immortal knowledge, "who, being the brightness of his majesty, is by so much greater than the angels, as he hath by inheritance obtained a more excellent name than they." For it is thus written, "Who maketh his angels spirits, and his ministers a flame of fire." But concerning his Son, the Lord spoke thus: "Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And again he saith to him, "Sit thou at my right hand, until I make thine enemies thy footstool." But who are his enemies? All the wicked, and those who set themselves to oppose the will of God.

Christ Is Our Leader, and We His Soldiers

Let us then, men and brethren, with all energy act the part of soldiers, in accordance with his holy commandments. Let us consider those who serve under our generals, with what order, obedience, and submissiveness they perform the things which are commanded them. All are not prefects, nor commanders of a thousand, nor of a hundred, nor of fifty, nor the like, but each one in his own rank performs the things commanded by the king and the generals. The great can not subsist without the small, nor the small without the great. There is a kind of mixture in all things, and thence arises mutual advantage. Let us take our body for an example. The head is nothing without the feet, and the feet are nothing without the head; yea, the very smallest members of our body are necessary and useful to the whole body. But all work harmoniously together, and are under one common rule for the preservation of the whole body.

Let the Members of the Church Submit Themselves, and No One Exalt Himself Above Another

Let our whole body, then, be preserved in Christ Jesus; and let every one be subject to his neighbor, according to the special gift bestowed upon him. Let the strong not despise the weak, and let the weak show respect unto the strong. Let the rich man provide for the wants of the poor; and let the poor man bless God, because he hath given him one by whom his need may be supplied. Let the wise man display his wisdom, not by words but through good deeds. Let the humble not bear testimony to himself, but leave witness to be borne to him by another. Let him that is pure in the flesh not grow proud of it and boast, knowing that it was another who bestowed on him the gift of continence. Let us consider, then, brethren, of what matter we were made, who and what manner of beings we came into the world, as it were out of a sepulcher and from utter darkness. He who made us and fashioned us, having prepared his bountiful gifts for us before we were born, introduced us into his world. Since, therefore, we receive all these things from him, we ought for everything to give him thanks: to whom be glory for ever and ever. AMEN.

There Is No Reason for Self-Conceit

Foolish and inconsiderate men, who have neither wisdom nor instruction, mock and deride us, being eager to exalt themselves in their own conceits. For what can a mortal man do? or what strength is there in one made out of the dust? For it is written, "There was no shape before mine eyes, only I heard a sound, and a voice saying, what then? Shall a man be pure before the Lord? or shall such an one be blameless in his deeds, seeing he does not confide in his servants, and has charged even his angels with perversity? The heaven is not clean in his sight: how much less they that dwell in houses of clay, of which also we ourselves were made! He smote them as a moth; and from morning even until evening they endure not. Because they could furnish no assistance to themselves, they perished. He breathed upon them, and they died, because they had no wisdom. But call now, if any one will answer thee, or if thou wilt look to any of the holy angels; for wrath destroys the foolish man, and envy killeth him that is in error. I have seen the foolish taking root, but their habitation was presently consumed. Let their sons be far from safety; let them be despised be-

fore the gates of those less than themselves, and there shall be none to deliver. For what was prepared for them, the righteous shall eat; and they shall not be delivered from evil" (Job 4:16-18; 15:15; 4:19-21; 5:1-5).

The Praise of Love

Let him who has love in Christ keep the commandments of Christ. Who can describe the bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins. Love beareth all things, is long-suffering in all things. There is nothing base, nothing arrogant, in love. Love admits of no schisms: love gives rise to no seditions; love does all things in harmony. By love have all the elect of God been made perfect; without love nothing is well-pleasing to God. In love has the Lord taken us to himself. On account of the love he bore us, Jesus Christ our Lord gave his blood for us by the will of God, his flesh for our flesh, and his soul for our souls.

Let Us Pray To Be Thought Worthy of Love

Ye see, beloved, how great and wonderful a thing is love, and that there is no declaring its perfection. Who is fit to be found in it, except such as God has vouchsafed to render so? Let us pray, therefore, and implore of his mercy, that we may live blameless in love, free from all human partialities for one above another. All the generations from Adam even unto this day have passed away; but those who, through the grace of God, have been made perfect in love, now possess a place among the godly, and shall be made manifest at the revelation of the kingdom of Christ. For it is written, "Enter into thy secret chambers for a little time, until my wrath and fury pass away; and I will remember a propitious day, and will raise you up out of your grave." Blessed are we, beloved, if we keep the commandments of God in the harmony of love; that so through love our sins may be forgiven us. For it is written, "Blessed are they whose transgressions are forgiven, and whose sins are covered. Blessed is the man whose sin the Lord will not impute to him, and in whose mouth there is no guile." This blessedness cometh upon those who have

been chosen by God through Jesus Christ our Lord; to whom be glory for ever and ever. AMEN.

Let the Partakers In Strife Acknowledge Their Sins

Let us therefore implore forgiveness for all those transgressions which through any suggestion of the adversary we have committed. And those who have been the leaders of sedition and disagreement ought to have respect to the common hope. For such as live in fear and love would rather that they themselves than their neighbors should be involved in suffering. And they prefer to bear blame themselves, rather than that the concord which has been well and piously handed down to us should suffer. For it is better that a man should acknowledge his transgressions than that he should harden his heart, as the hearts of those were hardened who stirred up sedition against Moses the servant of God, and whose condemnation was made manifest. For they went down alive into hades, and death swallowed them up. Pharaoh with his army and all the princes of Egypt, and the chariots with their riders, were sunk in the depths of the Red Sea, and perished, for no

other reason than that their foolish hearts were hardened, after so many signs and wonders had been wrought in the land of Egypt by Moses the servant of God.

Such a Confession Is Pleasing To God

The Lord, brethren, stands in need of nothing; and he desires nothing of any one, except that confession be made to him. For, says the elect David, "I will confess unto the Lord, and that will please him more than a young bullock that hath horns and hoofs. Let the poor see it, and be glad." And again he saith, "Offer unto God the sacrifice of praise, and pay thy vows unto the Most High. And call upon me in the day of thy trouble; I will deliver thee, and thou shalt glorify me." For "the sacrifice of God is a broken spirit."

The Love of Moses Toward His People

Ye understand, beloved, ye understand well the sacred Scriptures, and ye have looked very earnestly into the oracles of God. Call then these things to your remembrance. When

Moses went up into the mount, and abode there, with fasting and humiliation, forty days and forty nights, the Lord said unto him, "Moses, Moses, get thee down quickly from hence; for thy people whom thou didst bring out of the land of Egypt have committed iniquity. They have speedily departed from the way in which I commanded them to walk, and have made to themselves molten images." And the Lord said unto him, "I have spoken to thee once and again, saying, I have seen this people, and, behold, it is a stiff-necked people: let me destroy them, and blot out their name from under heaven; and I will make thee a great and wonderful nation, and one much more numerous than this." But Moses said, "Far be it from thee, Lord; pardon the sin of this people; else blot me also out of the book of the living." O marvelous love! O insuperable perfection! The servant speaks freely to his Lord, and asks forgiveness for the people, or begs that he himself might perish along with them.

He Who Is Full of Love Will Incur Every Loss, That Peace May Be Restored to the Church

Who then among you is noble-minded? who compassionate? who full of love? Let him declare, "If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away whithersoever ye desire, and I will do whatever the majority commands; only let the flock of Christ live on terms of peace with the presbyters set over it." He that acts thus shall procure to himself great glory in the Lord; and every place will welcome him. For "the earth is the Lord's, and the fulness thereof." These things they who live a godly life, that is never to be repented of, both have done and always will do.

Let Us Admonish and Correct One Another

Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not unto us, but to the will of God. For in this way they shall secure a fruitful and perfect remembrance from us, with sym-

pathy for them, both in our prayers to God and our mention of them to the saints. Let us receive correction, beloved, on account of which no one should feel displeased. Those exhortations by which we admonish one another are both good and highly profitable, for they tend to unite us to the will of God. For thus saith the holy Word: "The Lord hath severely chastened me, yet hath not given me over to death." "For whom the Lord loveth he chasteneth, and scourgeth, every son whom he receiveth." "The righteous," it saith, "shall chasten me in mercy, and reprove me; but let not the oil of sinners make fat my head." And again it saith, "Blessed is the man whom the Lord reproveth, and reject not thou the warning of the Almighty. For he causes sorrow, and again restores (to gladness); he woundeth, and his hands make whole. He shall deliver thee in six troubles, yea, in the seventh no evil shall touch thee. In famine he shall rescue thee from death, and in war he shall free thee from the power of the sword. From the scourge of the tongue will he hide thee, and thou shalt not fear when evil cometh. Thou shalt laugh at the unrighteous and the wicked, and shalt not be afraid of the beasts of the field. For the wild beasts shall be at peace with thee: then shalt thou know that thy house shall be in

peace, and the habitation of thy tabernacle shall not fail. Thou shalt know also that thy seed shall be great, and thy children like the grass of the field. And thou shalt come to the grave like ripened corn which is reaped in its season, or like a heap of the threshing-floor which is gathered together at the proper time." Ye see, beloved, that protection is afforded to those that are chastened of the Lord; for since God is good, he corrects us, that we may be admonished by his holy chastisement.

Blessings Sought For All That Call Upon God

May God, who seeth all things, and who is the ruler of all spirits and the Lord of all flesh—who chose our Lord Jesus Christ and us through him to be a peculiar people—grant to every soul that calleth upon his glorious and holy name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing, of his name, through our High Priest and Protector Jesus Christ, by whom be to him glory, and majesty, and power, and honor, both now and for evermore. AMEN.

A Prayer of Henry Matthew

O Lord, lift up the light of thy countenance upon us; let thy peace rule in our hearts; and may it be our strength and our song, in the house of our pilgrimage. We commit ourselves to thy care and keeping this day; let thy grace be mighty in us, and sufficient for us, and let it work in us both to will and to do of thine own good pleasure, and grant us strength for all the duties of the day. Keep us from sin; give us the rule over our own spirits; and keep us from speaking unadvisedly with our lips. May we live together in peace and holy love, and do thou command thy blessing upon us, even life for evermore. Prepare us for all the events of the day; for we know not what a day may bring forth. Give us grace to deny ourselves; to take up our cross daily, and to follow in the steps of our Lord and Master. AMEN.

SELECTIONS FROM

The Teaching of the Twelve Apostles

From the Translation

BY

PHILIP SCHAFF, D.D., LL.D.

THE TEACHING OF THE TWELVE APOSTLES, OR DIDACHE (TEACHING)

The date of this book is placed early in the second century A.D., and the place of composition was probably Egypt. "The manuscript has two titles: 'Teaching of the Twelve Apostles' and 'Teaching of the Lord through the Twelve Apostles to the Gentiles.' . . . The idiom is Hellenistic, more exactly the idiom of the Septuagint of the poetical books and of the Old Testament Apocrypha. There are numerous Hebraisms, but the Greek is better than that of Hermas." "It was discovered among a collection of ancient Christian manuscripts in Constantinople by Bryennios in 1873, and, published by him in 1883, it aroused great interest among scholars." There are a number of quotations both from the Old and New Testaments and the writer borrows also from the Epistle of Barnabas (119 A.D.). It describes the two ways of life and of death, the method of divine service, baptism, fasting, prayer, the Eucharist, and the ministry in the early Church.

I

The Two Ways—The Way of Life

1. There are two ways, one of life and one of death (Jer. 21:8; comp. Deut. 30:15, 16, 19; Matt. 7:13, 14); but there is a great difference between the two ways.

2. Now the way of life is this: First thou shalt love God who made thee; secondly, thy neighbor as thyself (Matt. 22:37, 39); and all things whatsoever thou wouldst not have done to thee, neither do thou to another (comp. Matt. 7:12; Luke 6:31).

3. Now the teaching of these [two] words [of the Lord] is this: Bless those who curse you, and pray for your enemies (comp. Matt. 5:48; Luke 6:27, 28), and fast for those who persecute you; for what thank is there if ye love those who love you? Do not even the Gentiles do the same? (comp. Matt. 5:46; Luke 6:32). But love ye those who hate you, and ye shall not have an enemy.

4. Abstain from fleshly and bodily [worldly] lusts (1. Pet. 2:11). If any one give thee a blow on the right cheek, turn to him the other also (Matt. 5:39; Luke 6:29), and thou shalt be perfect (comp. Matt. 5:48; 19:21).

If any one press thee to go with him one mile, go with him two (Matt. 5:41); if any one take away thy cloak, give him also thy tunic (Matt. 5:40; Luke 6:29); if any one take from thee what is thine, ask it not back (Luke 5:30; comp. Matt. 5:42), as indeed thou canst not.

5. Give to every one that asketh thee, and ask not back (Luke 6:30), for the Father wills that from his own blessings we should give to all. Blessed is he that gives according to the commandment, for he is guiltless. Woe to him that receives; for if any one receives, having need, he shall be guiltless, but he that hath not need shall give account why he received and for what purpose, and coming into distress he shall be strictly examined concerning his deeds, and he shall not come out thence till he have paid the last farthing (Matt. 5:26).

6. But concerning this also it hath been said, "Let thine alms sweat (drop like sweat) into thy hands till thou know to whom thou shouldst give."

II

The Second Great Commandment—Warning Against Gross Sins

1. And the second commandment of the teaching is:

2. Thou shalt not kill (Ex. 20:13). Thou shalt not commit adultery (Ex. 20:14); thou shalt not corrupt boys; thou shalt not commit fornication. Thou shalt not steal (Ex. 20:15). Thou shalt not use witchcraft; thou shalt not practise sorcery. Thou shalt not procure abortion, nor shalt thou kill the newborn child. Thou shalt not covet thy neighbor's goods (Ex. 20:17).

3. Thou shalt not forswear thyself (Matt. 5:33). Thou shalt not bear false witness (Ex. 20:16). Thou shalt not speak evil; thou shalt not bear malice.

4. Thou shalt not be double-minded nor double-tongued; for duplicity of tongue is a snare of death.

5. Thy speech shall not be false nor vain, but fulfilled by deed.

6. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor malignant, nor haughty. Thou shalt not take evil counsel against thy neighbor.

7. Thou shalt not hate any one, but some

thou shalt rebuke (Lev. 19:17) and for some thou shalt pray, and some thou shalt love above thine own soul (or, life).

III

Warning Against Lighter Sins

1. My child, flee from every evil and from everything that is like unto it (comp. 1 Thess. 5:22).

2. Be not prone to anger, for anger leadeth to murder; nor given to party spirit, nor contentious, nor quick-tempered (or, passionate); for from all these things murders are generated.

3. My child, be not lustful, for lust leadeth to fornication; neither be a filthy talker, nor an eager gazer, for from all these are generated adulteries.

4. My child, be not an observer of birds [for divination] for it leads to idolatry; nor a charmer [enchanter], nor an astrologer, nor a purifier [a user of purifications or expiations],[1] nor be thou willing to look on those things; for from all these is generated idolatry.

5. My child, be not a liar, for lying leads to theft; nor avaricious, nor vainglorious,

[1] As in Pagan rites.

for from all these things are generated thefts.

6. My child, be not a murmurer, for it leads to blasphemy; neither self-willed (presumptuous), nor evil-minded, for from all these things are generated blasphemies.

7. But be thou meek, for the meek shall inherit the earth (Matt. 5:5).

8. Be thou long-suffering, and merciful, and harmless, and quiet, and good, and trembling continually at the words which thou hast heard (comp. Isa. 66:2, 5).

9. Thou shalt not exalt thyself, nor shalt thou give audacity (presumption) to thy soul. Thy soul shall not be joined with the lofty, but with the just and lowly shalt thou converse (comp. Rom. 12:16).

10. The events that befall thee thou shalt accept as good, knowing that nothing happens without God.

IV

Sundry Warnings and Exhortations

1. My child, thou shalt remember night and day him that speaks to thee the word of God, and thou shalt honor him as the Lord, for where the lordship is spoken of, there is the Lord.

2. And thou shalt seek out day by day the faces of the saints, that thou mayest rest upon their words.

3. Thou shalt not desire (make) division, but shalt make peace between those at strife. Thou shalt judge justly; thou shalt not respect a person (or, show partiality) in rebuking for transgressions.

4. Thou shalt not be double-minded (doubtful in thy mind) whether it shall be or not (comp. Ecclus. 1:28; James 1:8; 4:8).

5. Be not one that stretches out his hands for receiving, but draws them in for giving (Ecclus. 4:31).

6. If thou hast [anything], thou shalt give with thy hands a ransom for thy sins (comp. Dan. 4:27; Tobit 4:10, 11).

7. Thou shalt not hesitate to give, nor in giving shalt thou murmur, for thou shalt know who is the good recompenser of the reward.

8. Thou shalt not turn away him that needeth, but shalt share all things with thy brother, and shalt not say that they are thine own (Acts 4:32); for if you are fellow sharers in that which is imperishable (immortal), how much more in perishable (mortal) things? (comp. Rom. 15:27).

9. Thou shalt not take away thy hand from thy son or from thy daughter, but from

[their] youth up thou shalt teach [them] the fear of God.

10. Thou shalt not in thy bitterness lay commands on thy man-servant (bondman), or thy maid-servant (bond-woman), who hope in the name of God, lest they should not fear him who is God over [you] both (comp. Eph. 6:9; Col. 4:1); for he comes not to call [men] according to the outward appearance (condition), but [he comes] on those whom the spirit has prepared.

11. But ye, bondmen, shall be subject to our (your) masters as to the image of God in reverence (modesty) and fear (comp. Eph. 6:5; Col. 3:22).

12. Thou shalt hate all hypocrisy, and everything that is not pleasing to the Lord.

13. Thou shalt not forsake the commandments of the Lord, but thou shalt keep what thou hast received, neither adding [thereto] nor taking away [therefrom] (Deut. 12:32).

14. In the congregation (in church) thou shalt confess thy transgressions (comp. James 5:16), and thou shalt not come to thy prayer (or, place of prayer) with an evil conscience.

This is the way of life.

V

The Way of Death

1. But the way of death is this.

First of all it is evil and full of curse; murders, adulteries, lusts, fornications, thefts, idolatries, witchcrafts, sorceries, robberies, false-witnessings, hypocrisies, double-heartedness, deceit, pride, wickedness, self-will, covetousness, filthy-talking, jealousy, presumption, haughtiness, boastfulness.

2. Persecutors of the good, hating truth, loving a lie (comp. Rev. 22:15), not knowing the reward of righteousness, not cleaving to that which is good, nor to righteous judgment, watchful not for that which is good, but for that which is evil; far from whom is meekness and endurance, loving vanity, seeking revenge, not pitying the poor, not toiling with him who is vexed with toil, not knowing him that made them, murderers of children, destroyers of the handiwork of God, turning away from the needy, vexing the afflicted, advocates of the rich, lawless judges of the poor, wholly sinful.

May ye, children, be delivered from all this.

Who Is the Rich Man That Shall Be Saved

AND

A Hymn to Christ the Savior

BY

CLEMENT OF ALEXANDRIA

CLEMENT OF ALEXANDRIA

Distinguished Greek Father of the Church. His birthplace is unknown and the date of his birth is given about the middle of the second century; he died between 211 and 216. In quest of the best instruction, he traveled in Greece, Italy, Palestine, and finally Egypt. He became the colleague of Pantaenus, the head of the catechetical school of Alexandria, and finally succeeded him in the direction of the school. His principal work is the trilogy composed of the "Protrepticus" (Exhortation), the "Paedagogus" (Instructor), and the "Stromata" (Miscellanies). Overbeck calls it the boldest literary undertaking in the history of the Church, since in it Clement for the first time attempted to set forth Christianity for the faithful in the traditional forms of profane literature. Besides this trilogy, his only complete work preserved is the treatise "Who is the Rich Man that Shall Be Saved?" based on Mark 10: 17-31, laying down the principle that not the possession of riches but their misuse is to be condemned.

Clement of Alexandria

1. Those who bestow laudatory addresses on the rich appear to me to be rightly judged not only flatterers and base, in vehemently pretending that things which are disagreeable give them pleasure, but also godless and treacherous; godless, because neglecting to praise and glorify God, who is alone perfect and good, "of whom are all things, and by whom are all things, and for whom are all things" (Rom. 11:36), they invest with divine honors men wallowing in an execrable and abominable life, and, what is the principal thing, liable on this account to the judgment of God; and treacherous, because, altho wealth is of itself sufficient to puff up and corrupt the souls of its possessors, and to turn them from the path by which salvation is to be attained, they stupefy them still more by inflating the minds of the rich with the pleasures of extravagant praises, and by making them utterly despise all things except wealth, on account of which they are admired; bringing, as the saying is, fire to fire, pouring pride on pride, and adding conceit to wealth, a heavier burden to that which by nature is a weight,

from which somewhat ought rather to be removed and taken away as being a dangerous and deadly disease. For to him who exalts and magnifies himself the change and downfall to a low condition succeeds in turn, as the divine Word teaches. For it appears to me to be far kinder, than basely to flatter the rich and praise them for what is bad, to aid them in working out their salvation in every possible way; asking this of God, who surely and sweetly bestows such things on his own children; and thus by the grace of the Savior healing their souls, enlightening them and leading them to the attainment of the truth; and whosoever obtains this and distinguishes himself in good works shall gain the prize of everlasting life. Now prayer that runs its course till the last day of life needs a strong and tranquil soul; and the conduct of life needs a good and righteous disposition, reaching out toward all the commandments of the Savior.

2. Perhaps the reason of salvation appearing more difficult to the rich than to poor men is not single but manifold. For some, merely hearing, and that in an off-hand way, the utterance of the Savior, "That it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven" (Matt. 19:24), despair of

themselves as not destined to live, surrender all to the world, cling to the present life as if it alone was left to them, and so diverge more from the way to the life to come, no longer inquiring either whom the Lord and Master calls rich, or how that which is impossible to man becomes possible to God. But others rightly and adequately comprehend this, but, attaching slight importance to the works which tend to salvation, do not make the requisite preparation for attaining to the objects of their hope. And I affirm both of these things of the rich who have learned both the Savior's power and his glorious salvation. With those who are ignorant of the truth I have little concern.

3. Those then who are actuated by a love of the truth and love of their brethren, and neither are rudely insolent toward such rich as are called nor, on the other hand, cringe to them for their own avaricious ends, must first by the world relieve them of their groundless despair, and show with the requisite explanation of the oracles of the Lord that the inheritance of the kingdom of heaven is not quite cut off from them if they obey the commandments; they admonish them that they entertain a causeless fear, and that the Lord gladly receives them, provided they are willing; and then, in addition, exhibit and

teach how and by what deeds and dispositions they shall win the objects of hope, inasmuch as it is neither out of their reach, nor, on the other hand, attained without effort; but, as is the case with athletes—to compare things small and perishing with things great and immortal—let the man who is endowed with worldly wealth reckon that this depends on himself. For among those one man, because he despaired of being able to conquer and gain crowns, did not give in his name for the contest; while another, whose mind was inspired with this hope and yet did not submit to the appropriate labors and diet and exercises, remained uncrowned, and was balked in his expectations. So also let not the man that has been invested with worldly wealth proclaim himself excluded at the outset from the Savior's lists, provided he is a believer and one who contemplates the greatness of God's philanthropy; nor let him, on the other hand, expect to grasp the crowns of immortality without struggle and effort, continuing untrained and without contest. But let him go and put himself under the Word as his trainer, and Christ the President of the contest; and for his prescribed food and drink let him have the New Testament of the Lord, and for exercises, the commandments; and for elegance and ornament, the fair dispositions,

love, faith, hope, knowledge of the truth, gentleness, meekness, pity, gravity: so that, when by the last trumpet the signal shall be given for the race and departure hence as from the stadium of life, he may with a good conscience present himself victorious before the Judge who confers the rewards, confessedly worthy of the fatherland on high, to which he returns with crowns and the acclamations of angels.

4. May the Savior then grant to us that, having begun the subject from this point, we may contribute to the brethren what is true, and suitable, and saving, first touching the hope itself, and second, touching the access to the hope. He indeed grants to those who beg, and teaches those who ask, and dissipates ignorance and dispels despair, by introducing again the same words about the rich which become their own interpreters and infallible expounders. For there is nothing like listening again to the very same statements which till now in the gospels were distressing you, hearing them as you did without examination and erroneously through puerility: "And going forth into the way, one approached and kneeled, saying, Good Master, what good thing shall I do that I may inherit everlasting life? And Jesus saith, Why callest thou me good? There is none good but one, that is,

God. Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and thy mother. And he answering saith to him, all these have I observed. And Jesus, looking upon him, loved him, and said, One thing thou lackest. If thou wouldst be perfect, sell what thou hast and give to the poor, and thou shalt have treasure in heaven: and come, follow me. And he was sad at that saying, and went away grieved: for he was rich, having great possessions. And Jesus looked round about, and saith to his disciples, how hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! More easily shall a camel enter through the eye of a needle than a rich man into the kingdom of God. And they were astonished out of measure, and said, who then can be saved? And he, looking upon them, said, What is impossible with men is possible with God. For with God all things are possible. Peter began to say to him, Lo, we have left all and followed thee. And Jesus answered and said, Verily I say unto you, Whosoever shall leave what is his own, parents, and

brethren, and possessions, for my sake and the gospel's, shall receive an hundredfold now in this world, lands, and possessions, and house, and brethren, with persecutions; and in the world to come is life everlasting. But many that are first shall be last, and the last first" (Matt. 10:17-31).

5. These things are written in the gospel according to Mark; and in all the rest correspondingly; altho perchance the expressions vary slightly in each, yet all show identical agreement in meaning.

But well knowing that the Savior teaches nothing in a merely human way, but teaches all things to his own with divine and mystic wisdom, we must not listen to his utterances carnally; but with due investigation and intelligence must search out and learn the meaning hidden in them. For even those things which seem to have been simplified to the disciples by the Lord himself are found to require not less, even more, attention than what is exprest enigmatically, from the surpassing superabundance of wisdom in them. And whereas the things which are thought to have been explained by him to those within —those called by him the children of the kingdom—require still more consideration than the things which seemed to have been exprest simply, and respecting which there-

fore no questions were asked by those who heard them, but which, pertaining to the entire design of salvation, and to be contemplated with admirable and supercelestial depth of mind, we must not receive superficially with our ears, but with application of the mind to the very spirit of the Savior, and the unuttered meaning of the declaration.

6. For our Lord and Savior was asked pleasantly a question most appropriate for him—the Life respecting life, the Savior respecting salvation, the Teacher respecting the chief doctrines taught, the Truth respecting the true immortality, the word respecting the word of the Father, the Perfect respecting the perfect rest, the Immortal respecting the sure immortality. He was asked respecting those things on account of which he descended, which he inculcates, which he teaches, which he offers, in order to show the essence of the gospel, that it is the gift of eternal life. For he foresaw as God both what he would be asked and what each one would answer him. For who should do this more than the Prophet of prophets, and the Lord of every prophetic spirit? And having been called "good," and taking the starting note from this first expression, he commences his teaching with this, turning the pupil to God, the good and first and only Dispenser

of eternal life, which the Son, who received it of him, gives to us.

7. Wherefore the greatest and chiefest point of the instructions which relate to life must be implanted in the soul from the beginning—to know the eternal God, the Giver of what is eternal, and by knowledge and comprehension to possess God, who is first, and highest, and one, and good. For this is the immutable and immovable source and support of life, the knowledge of God, who really is, and who bestows the things which really are, that is, those which are eternal, from whom both being and the continuance of it are derived to other beings. For ignorance of him is death; but the knowledge and appropriation of him, and love and likeness to him, are the only life.

8. He then who would live the true life is enjoined first to know him "whom no one knows, except the Son reveal him" (Matt. 11:27). Next is to be learned the greatness of the Savior after him, and the newness of grace; for, according to the apostle, "the law was given by Moses, grace and truth came by Jesus Christ" (John 1:17); and the gifts granted through a faithful servant are not equal to those bestowed by the true son. If then the law of Moses had been sufficient to confer eternal life, it were to no purpose for

the Savior himself to come and suffer for us, accomplishing the course of human life from his birth to his cross; and to no purpose for him who had done all the commandments of the law from his youth to fall on his knees and beg another immortality. For he had not only fulfilled the law, but had begun to do so from his very earliest youth. For what is there great or preeminently illustrious in an old age which is unproductive of faults? But if one in juvenile froliesomeness and the fire of youth shows a mature judgment older than his years, this is a champion admirable and distinguished, and hoary preeminently in mind.

But, nevertheless, this man being such, is perfectly persuaded that nothing is wanting to him as far as respects righteousness, but that he is entirely destitute of life. Wherefore he asks it from him who alone is able to give it. And with reference to the law, he carries confidence; but the Son of God he addresses in supplication. He is transferred from faith to faith. As perilously tossing and occupying a dangerous anchorage in the law, he makes for the Savior to find a haven.

9. Jesus, accordingly, does not charge him with not having fulfilled all things out of the law, but loves him, and fondly welcomes his obedience in what he had learned; but

says that he is not perfect as respects eternal life, inasmuch as he had not fulfilled what is perfect, and that he is a doer indeed of the law, but idle at the true life. Those things, indeed, are good. Who denies it? For "the commandment is holy" (Rom. 7:12), as far as a sort of training with fear and preparatory discipline goes, leading as it did to the culmination of legislation and to grace (Gal. 3:24). But Christ is the fulfilment "of the law for righteousness to every one that believeth"; and not as a slave making slaves, but sons, and brethren, and fellow-heirs, who perform the Father's will.

10. "If thou wilt be perfect" (Matt. 19:21). Consequently he was not yet perfect. For nothing is more perfect than what is perfect. And divinely the expression "if thou wilt" showed the self-determination of the soul holding converse with him. For choice depended on the man as being free; but the gift, on God as the Lord. And he gives to those who are willing and are exceedingly earnest and ask, that so their salvation may become their own. For God compels not (for compulsion is repugnant to God), but supplies to those who seek, and bestows on those who ask, and opens to those who knock. If thou wilt, then, if thou really willest and art not deceiving thyself, acquire what thou

lackest. One thing is lacking thee—the one thing which abides, the good, that which is now above the law, which the law gives not, which the law contains not, which is the prerogative of those who live. He forsooth who had fulfilled all the demands of the law from his youth, and had gloried in what was magnificent, was not able to complete the whole with this one thing which was specially required by the Savior, so as to receive the eternal life which he desired. But he departed displeased, vexed at the commandment of the life, on account of which he supplicated. For he did not truly wish life, as he averred, but aimed at the mere reputation of the good choice. And he was capable of busying himself about many things; but the one thing, the work of life, he was powerless and disinclined and unable to accomplish. Such also was what the Lord said to Martha, who was occupied with many things and distracted and troubled with serving; while she blamed her sister because, leaving serving, she set herself at his feet, devoting her time to learning: "Thou art troubled about many things, but Mary hath chosen the good part, which shall not be taken away from her" (Luke 10:41, 42). So also he bade him leave his busy life, and cleave to one and adhere to the grace of him who offered everlasting life.

11. What then was it which persuaded him to flight, and made him depart from the Master, from the entreaty, the hope, the life, previously pursued with ardor? "Sell thy possessions." And what is this? He does not, as some conceive off-hand, bid him throw away the substance he possest and abandon his property; but bids him banish from his soul his notions about wealth, his excitement and morbid feeling about it, the anxieties, which are the thorns of existence, which choke the seed of life. For it is no great thing or desirable to be destitute of wealth, if without a special object—not excepting on account of life. For thus those who have nothing at all, but are destitute and beggars for their daily bread, the poor dispersed on the streets, who know not God and God's righteousness simply on account of their extreme want and destitution of subsistence, and lack even of the smallest things, were most blest and most dear to God and sole possessors of everlasting life.

Nor was the renunciation of wealth and the bestowment of it on the poor or needy a new thing; for many did so before the Savior's advent—some because of the leisure (thereby obtained) for learning and on account of a dead wisdom; and others for empty

fame and vainglory, as the Anaxagorases, the Democriti, and the Crateses.

12. Why the command as new, as divine, as alone life-giving, what did not save those of former days? And what peculiar thing is it that the new creature the Son of God intimates and teaches? It is not the outward act which others have done, but something else indicated by it, greater, more godlike, more perfect, the stripping off of the passions from the soul itself and from the disposition, and the cutting up by the roots and casting out of what is alien to the mind. For this is the lesson peculiar to the believer, and the instruction worthy of the Savior. For those who formerly despised external things relinquished and squandered their property, but the passions of the soul, I believe, they intensified. For they indulged in arrogance, pretension, and vainglory, and in contempt of the rest of mankind, as if they had done something superhuman. How then would the Savior have enjoined on those destined to live for ever what was injurious and hurtful with reference to the life which he promised? For altho such is the case, one, after ridding himself of the burden of wealth, may none the less have still the lust and desire for money innate and living; and may have abandoned the use of it, but being at once destitute of

and desiring what he spent, may doubly grieve both on account of the absence of attendance and the presence of regret. For it is impossible and inconceivable that those in want of the necessaries of life should not be harassed in mind, and hindered from better things in the endeavor to provide them somehow and from some source.

13. And how much more beneficial the opposite case, for a man, through possessing a competency, both not himself to be in straits about money and also to give assistance to those to whom it is requisite so to do! For if no one had anything, what room would be left among men for giving? And how can this dogma fail to be found plainly opposed to and conflicting with many other excellent teachings of the Lord? "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into the everlasting habitations" (Luke 16:9). "Acquire treasures in heaven, where neither moth nor rust destroys, nor thieves break through" (Matt. 6:19). How could one give food to the hungry and drink to the thirsty, clothe the naked, and shelter the houseless, for not doing which he threatens with fire and the outer darkness, if each man first divested himself of all these things? Nay, he bids Zaccheus and Matthew, the rich

tax-gatherers, entertain him hospitably. And he does not bid them part with their property, but, applying the just and removing the unjust judgment, he subjoins, "To-day salvation has come to this house, forasmuch as he also is a son of Abraham" (Luke 5:29; 19:9). He so praises the use of property as to enjoin, along with this addition, the giving a share of it, to give drink to the thirsty, bread to the hungry, to take the houseless in, and clothe the naked. But if it is not possible to supply those needs without substance, and he bids people abandon their substance, what else would the Lord be doing than exhorting to give and not to give the same things, to feed and not to feed, to take in and to shut out, to share and not to share? which were the most irrational of all things.

14. Riches, then, which benefit also our neighbors, are not to be thrown away. For they are possessions, inasmuch as they are possest, and goods, inasmuch as they are useful and provided by God for the use of men; and they lie to our hand, and are put under our power, as material and instruments which are for good use to those who know the instrument. If you use it skilfully, it is skilful; if you are deficient in skill, it is affected by your want of skill, being itself destitute of blame. Such an instrument is wealth.

Are you able to make a right use of it? It is subservient to righteousness. Does one make a wrong use of it? It is, on the other hand, a minister of wrong. For its nature is to be subservient, not to rule. That then which of itself has neither good nor evil, being blameless, ought not to be blamed; but that which has the power of using it well and ill, by reason of its possessing voluntary choice. And this is the mind and judgment of man, which has freedom in itself and self-determination in the treatment of what is assigned to it. So let no man destroy wealth rather than the passions of the soul, which are incompatible with the better use of wealth. So that, becoming virtuous and good, he may be able to make a good use of these riches. The renunciation, then, and selling of all possessions, is to be understood as spoken of the passions of the soul.

15. I would then say this. Since some things are within and some without the soul, and if the soul make a good use of them, they also are reputed good, but if a bad, bad; whether does he who commands us to alienate our possessions repudiate those things, after the removal of which the passions still remain, or those rather, on the removal of which wealth even becomes beneficial? If therefore he who casts away worldly wealth can still

be rich in the passions, even tho the material (for their gratification) is absent—for the disposition produces its own effects, and strangles the reason, and presses it down and inflames it with its inbred lusts—it is then of no advantage to him to be poor in purse while he is rich in passions. For it is not what ought to be cast away that he has cast away, but what is indifferent; and he has deprived himself of what is serviceable, but set on fire the innate fuel of evil through want of the external means (of gratification). We must therefore renounce those possessions that are injurious, not those that are capable of being serviceable, if one knows the right use of them. And what is managed with wisdom, and sobriety, and piety, is profitable; and what is hurtful must be cast away. But things external hurt not. So then the Lord introduces the use of external things, bidding us put away not the means of subsistence but what uses them badly. And these are the infirmities and passions of the soul.

16. The presence of wealth in these is deadly to all, the loss of it salutary. Of which, making the soul pure—that is, poor and bare—we must hear the Savior speaking thus, "Come, follow me." For to the pure in heart he now becomes the way. But into the impure soul the grace of God finds no entrance. And

that (soul) is unclean which is rich in lusts and is in the throes of many worldly affections. For he who holds possessions, and gold, and silver, and houses, as the gifts of God; and ministers from them to the God who gives them for the salvation of men; and knows that he possesses them more for the sake of the brethren than his own; and is superior to the possession of them, not the slave of the things he possesses; and does not carry them about in his soul, nor bind and circumscribe his life within them, but is ever laboring at some good and divine work, even should he be necessarily some time or other deprived of them, is able with cheerful mind to bear their removal equally with their abundance. This is he who is blest by the Lord, and called poor in spirit, a meet heir of the kingdom of heaven, not one who could not live rich.

17. But he who carries his riches in his soul, and instead of God's Spirit bears in his heart gold or land, and is always acquiring possessions without end, and is perpetually on the outlook for more, bending downward and fettered in the toils of the world, being earth and destined to depart to earth—whence can he be able to desire and to mind the kingdom of heaven?—a man who carries not a heart, but land or metal, who must per-

force be found in the midst of the objects he has chosen. For where the mind of man is, there is also his treasure. The Lord acknowledges a twofold treasure—the good: "For the good man, out of the good treasure of his heart, bringeth forth good"; and the evil: for "the evil man, out of the evil treasure, bringeth forth evil: for out of the abundance of the heart the mouth speaketh" (Matt. 12:34, 35). As then treasure is not one with him, as also it is with us, that which gives the unexpected great gain in the finding, but also a second, which is profitless and undesirable, an evil acquisition, hurtful; so also there is a richness in good things, and richness in bad things, since we know that riches and treasure are not by nature separated from each other. And the one sort of riches is to be possest and acquired, and the other not to be possest, but to be cast away.

In the same way spiritual poverty is blest. Wherefore also Matthew added, "Blessed are the poor" (Matt. 5:3). How? "In spirit." And again, "Blessed are they that hunger and thirst after the righteousness of God" (Matt. 5:6). Wherefore wretched are the contrary kind of poor, who have no part in God, and still less in human property, and have not tasted of the righteousness of God.

18. So that (the expression) "rich men

that shall with difficulty enter into the kingdom" is to be apprehended in a scholarly way, not awkwardly, or rustically, or carnally. For if the expression is used thus, salvation does not depend on external things, whether they be many or few, small or great, or illustrious or obscure, or esteemed or disesteemed; but on the virtue of the soul, on faith, and hope, and love, and brotherliness, and knowledge, and meekness, and humility, and truth, the reward of which is salvation. For it is not on account of comeliness of body that any one shall live, or, on the other hand, perish. But he who uses the body given to him chastely and according to God shall live, and he that destroys the temple of God shall be destroyed. An ugly man can be profligate, and a good-looking man temperate. Neither strength and great size of body makes alive, nor does any of the members destroy. But the soul which uses them provides the cause for each. Bear then, it is said, when struck on the face (Matt. 5:39); which a man strong and in good health can obey. And again, a man who is feeble may transgress from refractoriness of temper. So also a poor and destitute man may be found intoxicated with lusts; and a man rich in worldly goods temperate, poor in indulgencies, trustworthy, intelligent, pure, chastened.

If then it is the soul which first and especially is that which is to live, and if virtue springing up around it saves and vice kills; then it is clearly manifest that by being poor in those things, by riches of which one destroys it, it is saved, and by being rich in those things, riches of which ruin it, it is killed. And let us no longer seek the cause of the issue elsewhere than in the state and disposition of the soul in respect of obedience to God and purity, and in respect of transgression of the commandments and accumulation of wickedness.

19. He then is truly and rightly rich who is rich in virtue, and is capable of making a holy and faithful use of any fortune: while he is spuriously rich who is rich according to the flesh, and turns life into outward possession, which is transitory and perishing, and now belongs to one, now to another, and in the end to nobody at all. Again, in the same way there is a genuine poor man, and another counterfeit and falsely so called—he that is poor in spirit (and that is the right thing), and he that is poor in a worldly sense (which is a different thing). To him who is poor in worldly goods, but rich in vices, who is not poor in spirit and rich toward God, it is said, Abandon the alien possessions that are in thy soul, that becoming pure in heart thou

mayest see God; which is another way of saying, Enter into the kingdom of heaven. And how may you abandon them? By selling them. What then? Are you to take money for effects, by effecting an exchange of riches, by turning your visible substance into money? Not at all. But by introducing, instead of what was formerly inherent in your soul which you desire to save, other riches which deify and which minister everlasting life, dispositions in accordance with the command of God; for which there shall accrue to you endless reward and honor, and salvation, and everlasting immortality. It is thus that thou dost rightly sell the possessions, many are superfluous which shut the heavens against thee, by exchanging them for those which are able to save. Let the former be possest by the carnal poor who are destitute of the latter. But thou, by receiving instead spiritual wealth, shalt have now treasure in the heavens.

20. The wealthy and legally correct man, not understanding these things figuratively, nor how the same man can be both poor and rich, and have wealth and not have it, and use the world and not use it, went away sad and downcast leaving the state of life, which he was able merely to desire but not to attain, making for himself the difficult impossible.

For it was difficult for the soul not to be seduced and ruined by the luxuries and flowery enchantments that beset remarkable wealth; but it was not impossible, even surrounded with it, for one to lay hold of salvation, provided he withdrew himself from material wealth—to that which is grasped by the mind and taught by God—and learned to use things indifferent rightly and properly, and so as to strive after eternal life. And the disciples even themselves were at first alarmed and amazed. Why were they so on hearing this? Was it that they themselves possest much wealth? Nay, they had long ago left their very nets, and hooks, and rowing boats, which were their sole possessions. Why then do they say in consternation, "Who can be saved?" They had heard well and like disciples what was spoken in parable and obscurely by the Lord, and perceived the depth of the words. For they were sanguine of salvation on the ground of their want of wealth. But when they became conscious of not having yet wholly renounced the passions (for they were neophytes and recently selected by the Savior), they were excessively astonished, and despaired of themselves no less than did that rich man who clung so terribly to the wealth which he preferred to eternal life. It was therefore a fit subject for all fear on

the disciples' part; if both he that possesses wealth and he that is teeming with passions were the rich, and these alike shall be expelled from the heavens. For salvation is the privilege of pure and passionless souls.

21. But the Lord replies, "Because what is impossible with men is possible with God." This again is full of great wisdom. For a man by himself working and toiling at freedom from passion achieves nothing. But if he plainly shows himself very desirous and earnest about this, he attains it by the addition of the power of God. For God conspires with willing souls. But if they abandon their eagerness, the spirit which is bestowed by God is also restrained. For to save the unwilling is the part of one exercising compulsion; but to save the willing, that of one showing grace. Nor does the kingdom of heaven belong to sleepers and sluggards, "but the violent take it by force" (Matt. 11:12). For this alone is commendable violence, to force God, and take life from God by force. And he knowing those who persevere firmly, or rather violently, yields and grants. For God delights in being vanquished in such things.

Therefore on hearing those words, the blessed Peter, the chosen, the preeminent, the first of the disciples, for whom alone and him-

self the Savior paid tribute (Matt. 17:27), quickly seized and comprehended the saying. And what does he say? "Lo, we have left all and followed thee." Now if by all he means his own property, he boasts of leaving four *aboli* perhaps in all, and forgets to show the kingdom of heaven to be their recompense. But if, casting away what we were now speaking of—the old mental possessions and soul diseases—they follow in the Master's footsteps, this now joins them to those who are to be enrolled in the heavens. For it is thus that one truly follows the Savior, by aiming at sinlessness and at his perfection, and adorning and composing the soul before it as a mirror, and arranging everything in all respects similarly.

22. "And Jesus answering said, Verily I say unto you, Whosoever shall leave what is his own, parents, and children, and wealth, for my sake and the gospel's, shall receive an hundredfold" (Mark 10:29, 30). But let neither this trouble you, nor the still harder saying delivered in another place in the words, "Whoso hateth not father, and mother and children, and his own life besides, can not be my disciple" (Luke 14:26). For the God of peace, who also exhorts to love enemies, does not introduce hatred and dissolution from those that are dearest. But if

we are to love our enemies, it is in accordance with right reason that, ascending from them, we should love also those nearest in kindred. Or if we are to hate our blood-relations, deduction teaches us that much more are we to spurn from us our enemies. So that the reasonings would be shown to destroy one another. But they do not destroy each other, nor are they near doing so. For from the same feeling and disposition, and on the ground of the same rule, one loving his enemy may hate his father, inasmuch as he neither takes vengeance on an enemy, nor reverences a father more than Christ. For by the one word he extirpates hatred and injury, and by the other shamefacedness toward one's relations, if it is detrimental to salvation. If then one's father, or son, or brother, be godless, and become a hindrance to faith and an impediment to the higher life, let him not be friends or agree with him, but on account of the spiritual enmity let him dissolve the fleshly relationship.

23. Suppose the matter to be a lawsuit. Let your father be imagined to present himself to you and say, "I begot and reared thee. Follow me, and join with me in wickedness, and obey not the law of Christ"; and whatever else a man who is a blasphemer and dead by nature could say.

But on the other side hear the Savior: "I regenerated thee, who wert ill born by the world to death. I emancipated, healed, ransomed thee. I will show thee the face of the good Father God. Call no man thy father on earth. Let the dead bury the dead; but follow thou me. For I will bring thee to a rest of ineffable and unutterable blessings, which eye hath not seen, nor ear heard, nor hath entered into the heart of men; unto which angels desire to look, and see what good things God hath prepared for the saints and the children who love him (1 Cor. 2:9; 1 Pet. 1:12). I am he who feeds thee, giving myself as bread, of which he who has tasted experiences death no more, and supplying day by day the drink of immortality. I am teacher of supercelestial lessons. For thee I contended with death, and paid thy death, which thou didst owe for thy former sins and thy unbelief toward God."

Having heard these considerations on both sides, decide for thyself and give thy vote for thine own salvation. Should a brother say the like, should a child, should a wife, should any one whosoever, in preference to all let Christ in thee be conqueror. For he contends in thy behalf.

24. You may even go against wealth. Say, "Certainly Christ does not debar me from

property. The Lord does not envy." But do you see yourself overcome and overthrown by it? Leave it, throw it away, hate, renounce, flee. "Even if thy right eye offend thee," quickly "cut it out" (Matt. 5:9). Better is the kingdom of God to a man with one eye than the fire to one who is unmutilated. Whether hand, or foot, or soul, hate it. For if it is destroyed here for Christ's sake, it will be restored to life yonder.

25. And to this effect similarly is what follows. "Now at this present time not to have lands, and money, and houses, and brethren, with persecutions." For it is neither penniless, nor homeless, nor brotherless people that the Lord calls to life, since he has also called rich people; but, as we have said above, also brothers, as Peter with Andrew, and James with John the sons of Zebedee, but of one mind with each other and Christ. And the expression "with persecutions" rejects the possessing of each of those things. There is a persecution which arises from without, from men assailing the faithful, either out of hatred, or envy, or avarice, or through diabolic agency. But the most painful is internal persecution, which proceeds from each man's own soul being vexed by impious lusts, and diverse pleasures, and base hopes, and destructive dreams; when, always grasping

at more, and maddened by brutish loves, and inflamed by the passions which beset it like goads and stings, it is covered with blood (to drive it on) to insane pursuits, and to despair of life, and to contempt of God.

More grievious and painful is this persecution which arises from within, which is ever with a man, and which the persecuted can not escape; for he carries the enemy about everywhere in himself. Thus also burning which attacks from without works trial, but that from within produces death. War also made on one is easily put an end to, but that which is in the soul continues till death.

With such persecution, if you have worldly wealth, if you have brothers allied by blood and other pledges, abandon the whole wealth of these which leads to evil; procure peace for yourself, free yourself from protracted persecutions; turn from them to the gospel; choose before all the Savior and Advocate and Paraclete of your soul, the Prince of life. "For the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). And in the present time are things evanescent and insecure, but in that to come is eternal life.

26. "The first shall be last, and the last first" (Mark 10:31). This is fruitful in meaning and exposition, but it does not de-

mand investigation at present; for it refers not only to the wealthy alone, but plainly to all men who have once surrendered themselves to faith. So let this stand aside for the present. But I think that our proposition has been demonstrated in no way inferior to what we promised, that the Savior by no means has excluded the rich on account of wealth itself, and the possession of poverty, nor fenced off salvation against them; if they are able and willing to submit their life to God's commandments, and prefer them to transitory objects, and if they would look to the Lord with steady eye, as those who look for the nod of a good helmsman, what he wishes, what he orders, what he indicates, what signal he gives his mariners, where and whence he directs the ship's course. For what harm does one do, who, previous to faith, by applying his mind and by saving has collected a competency? Or what is much less reprehensible than this, if at once by God, who gave him his life, he has had his home given him in the house of such men, among wealthy people, powerful in substance and preeminent in opulence? For if, in consequence of his involuntary birth in wealth, a man is banished from life, rather is he wronged by God, who created him, in having vouchsafed to him temporary enjoyment, and

in being deprived of eternal life. And why should wealth have ever sprung from the earth at all, if it is the author and patron of death?

But if one is able in the midst of wealth to turn from its power, and to entertain moderate sentiments, and to exercise self-command, and to seek God alone, and to breathe God and walk with God, such a poor man submits to the commandments, being free, unsubdued, free of disease, unwounded by wealth. But if not, "sooner shall a camel enter through a needle's eye than such a rich man reach the kingdom of God" (Mark 10: 25). Let then the camel, going through a narrow and strait way before the rich man, signify something loftier. . . .

27. Well, first let the point of the parable, which is evident, and the reason why it is spoken, be presented. Let it teach the prosperous that they are not to neglect their own salvation as if they had been already foredoomed, nor, on the other hand, to cast wealth into the sea, or condemn it as a traitor and an enemy to life, but learn in what way and how to use wealth and obtain life. For since neither does one perish by any means of fearing because he is rich, nor is by any means saved by trusting and believing that he shall be saved, come let them look what hope the

Savior assigns them, and how what is unexpected may become ratified, and what is hoped for may come into possession.

The Master accordingly, when asked, "Which is the greatest of the commandments?" says, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength" (Matt. 22:36-38); that no commandment is greater than this (he says), and with exceeding good reason; for it gives command respecting the first and the greatest, God himself, our Father, by whom all things were brought into being and exist, and to whom what is saved returns again. By him, then, being loved beforehand, and having received existence, it is impious for us to regard aught else old or more excellent, rendering only this small tribute of gratitude for the greatest benefits, and being unable to imagine anything else whatever by way of recompense to God, who needs nothing and is perfect; and gaining immortality by the very exercise of loving the Father to the extent of one's might and power. For the more one loves God, the more he enters within God.

28. The second in order, and not any less than this, he says, is "Thou shalt love thy neighbor as thyself" (Matt. 22:39), consequently God above thyself. And on his inter-

locutor inquiring, "Who is my neighbor?" (Luke 10:29), he did not in the same way with the Jews specify the blood-relation, or the fellow-citizen, or the proselyte, or him that had been similarly circumcised, or the man who uses one and the same law. But he introduces one on his way down from the upland region from Jerusalem to Jericho, and represents him stabbed by robbers, cast half dead on the way, passed by by the priest, looked sideways at by the Levite, but pitied by the vilified and excommunicated Samaritan; who did not, like those, pass casually, but came provided with such things as the man in danger required, such as oil, bandages, a beast of burden, money for the inn-keeper, part given now and part promised. "Which," said he, "of them was neighbor to him that suffered these things?" and on his answering "He that showed mercy to him" (replied) (Luke 10:36,37), Go thou also, therefore, and do likewise, since love buds into well-doing.

29. In both the commandments, then, he introduces love; but in order distinguishes it. And in the one he assigns to God the first part of love, and allots the second to our neighbor. Who else can it be but the Savior himself? or who more than he has pitied us, who by the rulers of darkeness were all but put to death with many wounds, fears, lusts, pas-

sions, pains, deceits, pleasures? Of these wounds the only physician is Jesus, who cuts out the passions thoroughly by the root—not as the law does the bare effects, the fruits of evil plants, but applies his ax to the roots of wickedness. He it is that poured wine on our wounded souls (the blood of David's vine), that brought the oil which flows from the compassion of the Father, and bestowed it copiously. He it is that produced the ligatures of health and of salvation that can not be undone—love, faith, hope. He it is that subjected angels, and principalities, and powers, for a great reward to serve us. For they also shall be delivered from the vanity of the world through the revelation of the glory of the sons of God. We are therefore to love him equally with God. And he loves Christ Jesus who does his will and keeps his commandments. "For not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father" (Matt. 7:21). And "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). "And blessed are ye who see and hear what neither righteous men nor prophets" (have seen or heard) (Matt. 13:16, 17), if ye do what I say.

30. He then is first who loves Christ;

and second, he who loves and cares for those who have believed on him. For whatever is done to a disciple the Lord accepts as done to himself, and reckons the whole as his. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me to eat: I was thirsty, and ye gave me to drink: and I was a stranger, and ye took me in: I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me. Then shall the righteous answer, saying, Lord, when saw we thee hungry, and fed thee? Or thirsty, and gave thee drink? And when saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, and visited thee, or in prison, and came to thee? And the king answering, shall say to them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Again, on the opposite side, to those who have not performed these things, "verily I say unto you, inasmuch as ye have not done it unto one of the least of these, ye have not done it to me" (Matt. 25:34, etc.). And in another place, "He that receiveth you, receiveth me; and he that receiveth not you, rejecteth me" (Matt. 10:40; Luke 10:16).

31. Such he names children, and sons, and little children, and friends, and little ones here, in reference to their future greatness above. "Despise not," he says, "one of these little ones; for their angels always behold the face of my Father in heaven" (Matt. 18:10). And in another place, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom of heaven" (Luke 12:32). Similarly also he says that "the least in the kingdom of heaven," that is his own disciple, "is greater than John, the greatest among those born of women" (Matt. 11:11). And again, "He that receiveth a righteous man or a prophet in the name of a righteous man or a prophet, shall receive their reward; and he that giveth to a disciple in the name of a disciple a cup of cold water to drink, shall not lose his reward" (Matt. 10:41). Wherefore this is the only reward that is not lost. And again, "Make to you friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9); showing that by nature all property which a man possesses in his own power is not his own. And from this unrighteousness it is permitted to work a righteous and saving thing, to refresh some one of those who have an everlasting habitation with the Father.

See then, first, that he has not commanded you to be solicited or to wait to be importuned, but yourself to seek those who are to be benefited and are worthy disciples of the Savior. Excellent, accordingly, also is the apostle's saying, "For the Lord loveth a cheerful giver" (2 Cor. 9:7), who delights in giving and spares not, sowing so that he may also thus reap, without murmuring, and disputing, and regret, and communicating, which is pure beneficence. But better than this is the saying spoken by the Lord in another place, "Give to every one that asketh thee" (Luke 6:30). For truly such is God's delight in giving. And this saying is above all divinity, not to wait to be asked, but to inquire oneself who deserves to receive kindness.

32. Then to appoint such a reward for liberality—an everlasting habitation! O excellent trading! O divine merchandise! One purchases immortality for money; and, by giving the perishing things of the world, receives in exchange for these an eternal mansion in the heavens! Sail to this mart, if you are wise, O rich man! If need be, sail round the whole world. Spare not perils and toils, that you may purchase here the heavenly kingdom. Why do transparent stones and emeralds delight thee so much,

and a house that is fuel for fire, or a plaything of time, or the sport of the earthquake, or an occasion for a tyrant's outrage? Aspire to dwell in the heavens, and to reign with God. This kingdom a man imitating God will give thee. By receiving a little here, there through all ages he will make thee a dweller with him. Ask that you may receive; haste; strive; fear lest he disgrace thee. For he is not commanded to receive, but thou to give. The Lord did not say, Give, or bring, or do good, or help, but, Make a friend. But a friend proves himself such not by one gift, but by long intimacy. For it is neither the faith, nor the love, nor the hope, nor the endurance of one day, but "he that endureth to the end shall be saved" (Matt. 10:22).

33. How then does man give these things? For I will give not only to friends, but to the friends of friends. And who is it that is the friend of God? Do not you judge who is worthy or who is unworthy. For it is possible you may be mistaken in your opinion. As in the uncertainty of ignorance it is better to do good to the undeserving for the sake of the deserving, than by guarding against those that are less good to fail to meet in with the good. For tho sparing, and aiming at testing who will receive meritoriously or not, it is possible for

you to neglect some that are loved by God; the penalty for which is the punishment of eternal fire. But by offering to all in turn that need, you must of necessity by all means find some one of those who have power with God to save. "Judge not, then, that ye be not judged. With what measure ye mete, it shall be measured to you again; good measure, pressed and shaken, and running over, shall be given to you" (Matt. 7:1, 2; Luke 6:37, 38). Open thy compassion to all who are enrolled the disciples of God; not looking contemptuously to personal appearance, nor carelessly disposed to any period of life. Nor if one appears penniless, or ragged, or ugly, or feeble, do thou fret in soul at this and turn away. This form is cast around us from without, the occasion of our entrance into this world, that we may be able to enter into this common school. But within dwells the hidden Father, and his Son, who died for us and rose with us.

34. This visible appearance cheats death and the devil; for the wealth within, the beauty, is unseen by them. And they rave about the carcass, which they despise as weak, being blind to the wealth within; knowing not what a "treasure in an earthen vessel" (2 Cor. 4:7) we bear, protected as it is by the power of God the Father, and

the blood of God the Son, and the dew of the Holy Spirit. But be not deceived, thou who hast tasted of the truth and been reckoned worthy of the great redemption. But contrary to what is the case with the rest of men, collect for thyself an unarmed, an unwarlike, a bloodless, a passionless, a stainless host, pious old men, orphans dear to God, widows armed with meekness, men adorned with love. Obtain with thy money such guards for body and for soul, for whose sake a sinking ship is made buoyant when steered by the prayers of the saints alone; and disease at its height is subdued, put to flight by the laying on of hands; and the attack of robbers is disarmed, spoiled by pious prayers; and the might of demons is crusht, put to shame in its operations by strenuous commands.

35. All these warriors and guards are trusty. No one is idle, no one is useless. One can obtain your pardon from God, another comfort you when sick, another weep and groan in sympathy for you to the Lord of all, another teach some of the things useful for salvation, another admonish with confidence, another counsel with kindness. And all can love truly, without guile, without fear, without hypocrisy, without flattery, without pretense. O sweet service of loving (souls)! O blessed thoughts of confident

(hearts)! O sincere faith of those who fear God alone! O truth of words with those who can not lie! O beauty of deeds with those who have been commissioned to serve God, to persuade God, to please God, not to touch thy flesh! but to speak to the King of eternity dwelling in thee.

36. All the faithful, then, are good and godlike, and worthy of the name by which they are encircled as with a diadem. There are, besides, some, the elect of the elect, and so much more or less distinguished by drawing themselves, like ships to the strand, out of the surge of the world and bringing themselves to safety; not wishing to seem holy, and ashamed if one call them so; hiding in the depth of their mind the ineffable mysteries, and disdaining to let their nobleness be seen in the world; whom the Word calls "the light of the world, and the salt of the earth" (Matt. 5:13, 14). This is the seed, the image and likeness of God, and his true Son and Heir, sent here as it were on a sojourn, by the high administration and suitable arrangement of the Father, by whom the visible and invisible things of the world were created; some for their service, some for their discipline, some for their instruction; and all things are held together so long as the seed remains here; and when it is gathered,

these things shall be very quickly dissolved.

37. For what further need has God of the mysteries of love? And then thou shalt look into the bosom of the Father, whom God the only-begotten Son alone hath declared. And God himself is love, and out of love to us became feminine. In his ineffable essence he is Father; in his compassion to us he became Mother. The Father by loving became feminine; and the great proof of this is he whom he begot of himself and the fruit brought forth by love is love.

For this also he came down. For this he clothed himself with man. For this he voluntarily subjected himself to the experiences of men, that by bringing himself to the measure of our weakness whom he loved, he might correspondingly bring us to the measure of his own strength. And about to be offered up and giving himself a ransom, he left for us a new covenant-testament: My love I give unto you. And what and how great is it? For each of us he gave his life—the equivalent for all. This he demands from us in return for one another. And if we owe our lives to the brethren, and have made such a mutual compact with the Savior, why should we any more hoard and shut up worldly goods, which are beggarly, foreign to us, and transitory? Shall we shut up from each other what

after a little shall be the property of the fire? Divinely and weightily John says, "He that loveth not his brother is a murderer" (1 John 3:14, 15), the seed of Cain, a nursling of the devil. He has not God's compassion. He has no hope of better things. He is sterile; he is barren; he is not a branch of the ever-living supercelestial vine. He is cut off; he waits the perpetual fire.

38. But learn thou the more excellent way, which Paul shows for salvation. "Love seeketh not her own" (1 Cor. 13:5), but is diffused on the brother. About him she is fluttered, about him she is soberly insane. "Love covers a multitude of sins" (1 Peter 4:8). "Perfect love casteth out fear" (1 John 4:18). "Vaunteth not itself, is not puffed up; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. Prophecies are done away, tongues cease, gifts of healing fail on the earth. But these three abide, faith, hope, love. But the greatest of these is love" (1 Cor. 13:4-8, 13). And rightly. For faith departs when we are convinced by vision, by seeing God. And hope vanishes when the things hoped for come. But love comes to completion, and grows more when that which

is perfect has been bestowed. If one introduces it into his soul, altho he be born in sins and has done many forbidden things, he is able, by increasing love and adopting a pure repentance, to retrieve his mistakes. For let not this be left to despondency and despair by you, if you learn who the rich man is that has not a place in heaven, and what way he uses his property.

39. If one should escape the superfluity of riches and the difficulty they interpose in the way of life, and be able to enjoy the eternal good things; but should happen, either from ignorance or involuntary circumstances, after the seal[1] and redemption, to fall into sins or transgressions so as to be quite carried away; such a man is entirely rejected by God. For to every one who has turned to God in truth and with his whole heart, the doors are open, and the thrice-glad Father receives him truly and with his whole heart; the doors are open, and the thrice-glad Father receives his truly repentant son. And true repentance is to be no longer bound in the same sins for which he denounced death against himself, but to eradicate them completely from the soul. For on their extirpation God takes up his abode again in thee. For it is said there is great and exceeding

[1] *I.e.*, of baptism.

joy and festival in the heavens with the Father and the angels when one sinner turns and repents (Luke 15:10). Wherefore also he cries, "I will have mercy, and not sacrifice" (Hosea 6:6; Matt. 9:13). "I desire not the death, but the repentance of the sinner" (Ezek. 18:23). "Though your sins be as scarlet wool, I will make them white as snow; though they be blacker than darkness, I will wash and make them like white wool" (Isaiah 1:18). For it is in the power of God alone to grant the forgiveness of sins, and not to impute transgressions; since also the Lord commands us each day to forgive the repenting brethren (Matt. 6:14). "And if we, being evil, know how to give good gifts" (Luke 11:13), much more is it the nature of the Father of mercies, the good Father of all consolation, much pitying, very merciful, to be long-suffering, to wait for those who have turned. And to turn is really to cease from our sins and to look no longer behind.

40. Forgiveness of past sins, then, God gives; but of future, each one gives to himself. And this is to repent, to condemn the past deeds, and beg oblivion of them from the Father, who alone of all is able to undo what is done, by mercy proceeding from him, and to blot out former sins by the dew of the Spirit. "For by the state in which I find

you will I judge," also, is what in each case the end of all cries aloud. So that even in the case of one who has done the greatest good deeds in his life, but at the end has run headlong into wickedness, all his former pains are profitless to him, since at the catastrophe of the drama he has given up his part; while it is possible for the man who formerly led a bad and dissolute life, on afterward repenting, to overcome in the time after repentance the evil conduct of a long time. But it needs great carefulness, just as bodies that have suffered by protracted disease need regimen and special attention. Thief, dost thou wish to get forgiveness? Steal no more. Adulterer, burn no more. Fornicator, live for the future chastely. Thou who has robbed, give back, and give back more than (thou tookest). False witness, practise truth. Perjurer, swear no more, and extirpate the rest of the passions, wrath, lust, grief, fear; that thou mayest be found to have previously in this world been reconciled to the adversary. It is then probably impossible all at once to eradicate inbred passions; but by God's power and human intercession, and the help of brethren, and sincere repentance, and constant care they are corrected.

41. Wherefore it is by all means necessary for thee, who art pompous, and power-

ful, and rich, to set over thyself some man of God as a trainer and governor. Reverence, tho it be but one man: fear, tho it be but one man. Give yourself to hearing, tho it be but one speaking freely, using harshness, and at the same time healing. For it is good for the eyes not to continue always wanton, but to weep and smart sometimes, for greater health. So also nothing is more pernicious to the soul than uninterrupted pleasure. For it is blinded by melting away, if it remain unmoved by bold speech. Fear this man when angry; be pained at his groaning; reverence him when making his anger to cease; and anticipate him when he is deprecating punishment. Let him pass many sleepless nights for thee interceding for thee with God, influencing the Father with the magic of familiar litanies. For he does not hold out against his children when they beg his pity. And for you he will pray purely, held in high honor as an angel of God, and grieved not by you but for you. This is sincere repentance. "God is not mocked" (Gal. 6:7), nor does he give heed to vain words. For he alone searches the marrow and reins of the heart, and hears those that are in the fire, and listens to those who supplicate in the whale's belly, and is near to all who believe, and far from the ungodly if they repent not.

42. And that you may be still more confident, that repenting thus truly there remains for you a sure hope of salvation, listen to a tale, which is not a tale but a narrative, handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant's death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole churches, there to ordain such as were marked out by the Spirit.

Having come to one of the cities not far off (the name of which some give)[2], and having put the brethren to rest in other matters, at last, looking to the bishop appointed, and seeing a youth, powerful in body, comely in appearance, and ardent, said "This (youth) I commit to you in all earnestness, in the presence of the Church, and with Christ as a witness." And on his accepting and promising all, he gave the same injunction and testimony. And he set out for Ephesus. And the presbyter taking home the youth committed to him, reared, kept, cherished, and finally baptized him. After this he relaxed his stricter care and guardianship, under the idea that the seal of the Lord he

[2] Said to be Smyrna.

had set on him was a complete protection to him. But on his obtaining premature freedom, some youths of his age, idle, dissolute, and adepts in evil courses, corrupt him. First they entice him by many costly entertainments; then afterward by night issuing forth for highway robbery, they take him along with them. Then they dared to execute together something greater. And he by degrees got accustomed; and from greatness of nature, when he had gone aside from the right path, and like a hard-mouthed and powerful horse, had taken the bit between his teeth, rushed with all the more force down into the depths. And having entirely despaired of salvation in God, he no longer meditated what was insignificant, but having perpetrated some great exploit, now that he was once lost, he made up his mind to a like fate with the rest. Taking them and forming a band of robbers, he was the prompt captain of the bandits, the fiercest, the bloodiest, the cruelest.

Time passed, and some necessity having emerged, they send again for John. He, when he had settled the other matters on account of which he came, said, "Come now, O bishop, restore to us the deposit which I and the Savior committed to thee in the face of the Church over which you preside, as witness." The other was at first confounded,

thinking that it was a false charge about money which he did not get; and he could neither believe the allegation regarding what he had not, nor disbelieve John. But when he said "I demand the young man, and the soul of the brother," the old man, groaning deeply, and bursting into tears, said, "He is dead." "How and what kind of death?" "He is dead," he said, "to God. For he turned wicked and abandoned, and at last a robber; and now he has taken possession of the mountain in front of the church, along with a band like him." Rending, therefore, his clothes, and striking his head with great lamentation, the apostle said, "It was a fine guard of a brother's soul I left! But let a horse be brought me, and let some one be my guide on the way." He rode away, just as he was, straight from the church. On coming to the place, he is arrested by the robbers' outpost; neither feeling nor entreating, but crying "It was for this I came. Lead me to your captain"; who meanwhile was waiting, all armed as he was. But when he recognized John as he advanced, he turned, ashamed, to flight. The other followed with all his might, forgetting his age, crying, "Why, my son, dost thou flee from me, thy father, unarmed, old? Son, pity me. Fear not; thou hast still hope of life. I will give

account to Christ for thee. If need be, I will willingly endure thy death, as the Lord did death for us. For thee I will surrender my life. Stand, believe; Christ hath sent me."

And he, when he heard, first stood, looking down; then threw down his arms, then trembled and wept bitterly. And on the old man approaching, he embraced him, speaking for himself with lamentations as he could, and baptized a second time with tears, concealing only his right hand. The other pledging, and assuring him on oath that he would find forgiveness for himself from the Savior, beseeching and falling on his knees, and kissing his right hand itself, as now purified by repentance, led him back to the church. Then by supplicating with copious prayers, and striving along with him in continual fastings, and subduing his mind by various utterances of words, did not depart, as they say, till he restored him to the church, presenting in him a great example of true repentance and a great token of regeneration, a trophy of the resurrection for which we hope; when at the end of the world, the angels, radiant with joy, hymning and opening the heavens, shall receive into the celestial abodes those who truly repent; and before all, the Savior himself goes to meet them, welcoming them; hold-

ing forth the shadowless, ceaseless light; conducting them to the Father's bosom, to eternal life, to the kingdom of heaven.

Let one believe these things, and the disciples of God, and God, who is surety, the prophecies, the gospels, the apostolic words; living in accordance with them, and lending his ears, and practising the deeds, he shall at his decease see the end and demonstration of the truths taught. For he who in this world welcomes the angel of penitence will not repent at the time that he leaves the body, nor be ashamed when he sees the Savior approaching in his glory and with his army. He fears not the fire.

But if one chooses to continue and to sin perpetually in pleasures, and values indulgence here above eternal life, and turns away from the Savior, who gives forgiveness; let him no more blame either God, or riches, or his having fallen, but his own soul, which voluntarily perishes. But to him who directs his eye to salvation and desires it, and asks with boldness and vehemence for its bestowal, the good Father who is in heaven will give the true purification and the changeless life. To whom, by his Son Jesus Christ, the Lord of the living and dead, and by the Holy Spirit, by glory, honor, power, eternal majesty, both now and ever, from generation to generation, and from eternity to eternity. AMEN.

A Hymn To Christ the Savior

I

Bridle of colts untamed,
  Over our wills presiding:
Wing of unwandering birds,
  Our flight securely guiding.
Rudder of youth unbending,
  Firm against adverse shock;
Shepherd, with wisdom tending
  Lambs of the royal flock:
Thy simple children bring
In one that they may sing
In solemn lays
Their hymns of praise
With guileless lips to Christ their King.

II

King of saints, almighty Word
Of the Father highest Lord;
Wisdom's head and chief;
Assuagement of all grief;
Lord of all time and space,
Jesus, Savior of our race;
Shepherd, who dost us keep;
  Husbandman, who tillest,
Bit to restrain us, Rudder
  To guide us as thou willest;

Of the all-holy flock celestial wing:
Fisher of men, whom thou to life dost bring;
From evil sea of sin,
  And from the billowy strife,
Gathering pure fishes in,
  Caught with sweet bait of life:
Lead us, Shepherd of the sheep,
  Reason-gifted, holy One;
King of youths, whom thou dost keep,
  So that they pollution shun:
Steps of Christ, celestial way;
  Word eternal, Age unending;
Life that never can decay;
  Fount of mercy, virtue-sending;
Life august of those who raise
Unto God their hymn of praise.
  Jesus Christ!

III

Nourished by the milk of heaven,
To our tender palates given;
Milk of wisdom from the breast
Of that bride of grace exprest;
By a dewy spirit filled
From fair Reason's breast distilled;
Let us sucklings join to raise
With pure lips our hymns of praise
As our grateful offering,
Clean and pure, to Christ our King.

Let us, with hearts undefiled,
Celebrate the mighty Child.
We, Christ-born, the choir of peace;
We, the people of his love,
Let us sing, nor ever cease,
To the God of peace above.

A Prayer of Jerome

Show thy mercy to me, O Lord, to glad my heart withal. Let me find thee, for whom I long, Lo, here the man that was caught of thieves, wounded, and left for half dead, as he was going toward Jericho. Thou kind-hearted Samaritan, take me up. I am the sheep that is gone astray; O Good Shepherd, seek me out, and bring me home to thy fold again. Deal favorably with me according to thy good pleasure, that I may dwell in thy house all the days of my life, and praise thee for ever and ever with them that are there. AMEN.

SELECTIONS FROM

The Nisibene Hymns of Ephraem Syrus

From the Translation

by

Rev. J. T. SARSFIELD STOPFORD, B.A.

Nicene and Post-Nicene Fathers

Second Series, Vol. XIII.

EPHRAEM (EPHREM) SYRUS

"Father of Syrian Christian hymnody," preacher, commentator, and theologian; born at or near Nisibis, in the beginning of the fourth century; died probably near Edessa, possibly in June, 373. The works of Ephraem were very numerous, according to Sozomen some 3,000,000 stichoi, a great part of which consisted of sermons and lectures.

Of his hymns Dr. Gwynn has the following:

"But it is in his hymns that Ephraem lives—for the Syrian churches, and indirectly for the Christian world, of the East if not of the West. Throughout Syrian Christendom, divided as it has been for ages—in the Malkite, Nestorian, Jacobite, and Maronite communities, from the Mediterranean to the Tigris, and beyond, even to the Malabar remnant of the Syro-Indian Church, all of which retain Syriac as the language of their ritual—the whole body of public worship is shaped by his hymnody and animated with his spirit. It is literally the fact that the hymns of Ephraem go with every member of every one of these Churches from the first to the last of his Christian life, from the font to the grave." The reader will better understand the hymns if he remembers that the city of Nisibis (Northeastern Mesopotamia) is supposed to be speaking, and that the occasion was the siege by Shapur II (330) and the sufferings caused thereby. Compare the Lamentations of Jeremiah for a parallel.

Nisibene Hymns

III

1. Fix thou our hearing that it be not loosed and wander! For it is a-wandering if one inquire, who he is, and what he is like. For how can we avail, to paint in us the likeness of that Being which is like to the mind? Naught is there in it that is limited, in all of it he sees and hears; all of it as it were speaks; all of it is in all senses. (Response) Praise to the one Being, that is to us unsearchable!

2. His aspect can not be discerned, that it should be portrayed by our understanding: he hears without ears; he speaks without mouth; he works without hands, and he sees without eyes. Because our soul ceases not nor desists, in presence of him who is such; in his graciousness he put on the fashion of humankind and gathered us into his likeness.

3. Let us learn in what way that Being is spiritual and appears as corporeal; and how it also is tranquil and appears as wrathful. These things were for our profit: that Being in our likeness was made like to us,

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that we may be made like him. One there is that is like him, the Son who proceeded from him, who is stamped with his likeness.

4. O Nisibis, hear these things, for for thy sake these things were written and spoken. Both to thyself and to others thou hast been in the world a cause of strife and of disputations. Mouths over thee, O thou that wast shut up, even over thee mouths sang; when thou didst triumph and wast enlarged, in thee mouths were opened, for lamentation and for thanksgiving.

5. The prayer of thy inhabitants sufficed for thy deliverance; it was not that they were righteous, but that they were penitent: according as they were disgraced, so did they haste to submit to the rod. In transgressions and in triumphs they had like part. They whose crimes were great, so be their fruit great; they who triumphed in their sackcloth have triumphed also in their crowns.

6. The day of thy deliverance is king of all days. The Sabbath overthrew thy walls, it overthrew the ungrateful; the day of the resurrection of the Son raised again thy ruins; the day of resurrection raised thee according to its name, it glorified its title. The Sabbath relaxed its watch, for the making of the breaches it took blame to itself.

7. In Samaria hunger prevailed, but in

thee fulness prevailed. In Samaria there broke in and came on her abundance of a sudden: but in thee there roared and came in on thee a sea of a sudden. In her was eaten a child, and it saved her alive; in thee was eaten a body, living and all life-giving; of a sudden he delivered them, the Eaten delivered the eaters.

8. We know that the Blessed wills not the afflictions that have been in all ages; tho he has wrought them, it is our offenses that are the cause of our troubles. No man can complain against our Creator; it is for him to complain against us, who have sinned and constrained him to be wrathful tho he wills it not, and to smite tho he desires it not.

9. The Earth, the vine, and the olive, are in need of chastisement. When the olive is bruised, then its fruit smells sweet; when the vine is pruned, then its grapes are goodly; when the soil is plowed its yield is goodly. When water is confined in channels, desert places shall drink of it; brass, silver, and gold when they are burnished shine.

10. If then it be that man by chastening makes all things goodly, and if he who despises and rejects chastening is hated and all rebels against him; then by that which he chastens let him learn him that chastens him; since whoso chastens does so that he may

profit thereby. For whoso chastens his servants does so that he may possess them: the good God chastens his servants that they may possess themselves.

11. Let thy afflictions be books to admonish thee, for the thrice-besieged, suffice to become for thee books to meditate therein every hour on their histories. Because thou despisedst the two Testaments, wherein thou mightest read thy life, therefore he wrote for thee three hard books wherein thou shouldst read thy chastisements.

12. Let us avert by that which has been the thing which is yet to be; let us be taught by that which has come to escape that which is coming; let us remember that which is past to avoid that which is future. Because we had forgotten the first stroke, the second fell on us; because we forgot the second, the third bore heavy on us. Who will yet again forget!

IV

1. My God, without ceasing I will tread the threshold of thy house; I who have rejected all grace, I will ask with boldness, that I may receive with confidence. (Response) Our hope, be thou our Wall!

2. For if, O Lord, the earth enriches manifold a single grain of wheat, how then shall my prayers be enriched by thy grace!

3. Because of the voices of my children, their sighs and their groans, open to me the door of thy mercy! Make glad for their voices the mourning of their sackcloth!

4. O firstborn that wast a weaned child and wast familiar with the children, the accurst sons of Nazareth, hearken to my lambs that have seen the wolves, for lo! they cry.

5. For a flock, O my Lord, in the field, if so be it has seen wolves, flees to the shepherd and takes refuge under his staff, and he drives away them that would devour it.

6. Thy flock has seen the wolves and lo! it cries loudly. Behold how terrified it is! Let thy Cross be a staff, to drive out them that would swallow it up!

7. Accept the cry of my little ones that are altogether pure. It was he, the Infant of days, that could appease, O Lord, the Ancient of days.

8. The day when the Babe came down in the midst of the stall, the Watchers descended and proclaimed peace—may that peace be in all my streets for all my offspring.

9. Seventy and two old men, the elders of that people, sufficed not for its breaches.

The Babe it was, the Son of Mary, that gave peace on every side.

10. Have mercy, O Lord, on my children! In my children call to mind thy childhood, thou who wast a child! Let them that are like thy childhood be saved by thy grace!

11. Mingled in the midst of the flock are the cry of innocents and the voice of the sheep, that call on the shepherd of all to deliver them from all.

* * * *

13. There is a joy that is affliction, misery is hidden in it; there is a misery that is profit, it is a fountain of joys in that new world.

14. The happiness that my persecutor has gained, woes are hidden in it; therefore I rejoice. The wretchedness that I have gained from him, happiness is concealed for me in it.

15. Who will not give praise to him that has begotten us, and can beget again from the midst of evil rumors the voices of glad tidings!

16. Thou, Healer of all, hast visited me in my sickness! Payment for thy medicines I can not give thee, for they are priceless.

17. Thy mercies in richness surpass thy medicines: They can not be bought, they are given freely, it is for tears they are bartered.

18. How, O my Master, can a desolate city, whose king is far off and her enemy nigh, stand firm without aid of mercy?

19. A harbor and refuge art thou at all times. When the seas covered me, thy mercy descended and drew me out. Again let thy help lay hold on me!

20. Apply to my afflictions the medicine of thy salvation and the passion of thy help! Thy sign can become a medicine to heal all.

21. I am greatly oppresst, and I hasten to complain against him that troubles me. Let thy mercy, my Lord, take the bitterness from the cup that my sins have mixed.

22. I look on all sides, and weep that I am desolate. Very many tho be my chiefs and my deliverers, one is he that has delivered me.

23. My young men have fled, O Lord, and gone forth, and are like chickens which an eagle pursues; lo! they hide in a secret place; may thy peace bring them back!

24. The sound of my grape-gatherers, lo! my ears miss it, for their voices fail. Let it resound with th glad tidings, O Blessed One, of thy salvation!

25. A voice of terror I have heard on my towers; as my defenders cry while they guard my walls. Still thou it with the voice of peace!

26. The noise of my husbandmen shall speak peace without my walls: the shouting of my dwellers shall speak peace within my walls, that I may give peace without and within.

27. Make an end, O Lord, of the mourning of this thy pure altar, and of thy chaste priest who stands clothed in mourning, covered over with sackcloth!

28. The Church and her ministers shall give praise for thy salvation; the city and its dwellers. Be the voice of peace, O Lord, the reward of their voices!

V

1. Cause to be heard in thy grace the tidings of thy salvation: for an hearing has been made, a path of passage; our minds have been downtrodden by messages of terror. (Response) Praises to thy victory! Glory to thy dominion!

2. Comfort thou with profits, tho small and scanty, those that have had harvest, of hurt by their labor; at a time of profit they have gained but loss.

3. It is manifest that he has stood, portioning wrath upon earth: loss and profit in anger he divided. There are whom he has

cast down of a sudden, and there are whom he has puffed up of a sudden.

4. To teach us that he can chastise in all ways: when he saw the persecutors were terrible before mine eyes, he laid me out before my children, and they my beloved chastised me.

5. Lo! He taught me to fear, himself and not man; for when there was none to smite us, his wrath gave command of a sudden, and every man stretched himself out and chastised himself.

6. In like manner that Babylonian, who struck down all kings when he was confident and hoped that there was none to smite him, God caused that by his own hands he should strike himself down.

7. His majesty and his mind of a sudden became mad together: he rent and cast off his garments, he went forth and wandered in the desert, he drove himself out first, and then his servants drove him out.

8. He showed to all kings whom he had led captive and brought down that not by his own power could he have overcome: the power that struck him down was that which punished them.

9. I have stood and borne, O my Lord the blows of my deliverers. Thou art able in thy grace to make me profit by the smiters:

Thou art able in thy justice to punish me by my helpers.

10. The day when the host was bold to come up against Samaria: their plenty and their pleasure, their treasures and their possessions, they cast away and forsook and fled. He crowned her by her persecutors.

11. My beloved ones crowned me, and my deliverers healed me. Through the guilt of my dwellers my helpers chastised me, give me drink from thy vines of the cup of consolation!

12. The corn and the vine preserve, O my Lord, by thy grace! Be the husbandman cheered by the vine of the grape-gatherer; be the vinedresser glad in the corn of the husbandman!

13. They are joined each to each, the corn and the grape. In the field the reapers wine can make cheerful, in the vineyard the dressers bread strengthens in turn.

14. These two things have power to comfort my troubles: the Trinity has power to comfort more exceedingly; whom I will praise because of a sudden I was delivered through grace.

15. But the man whose life is preserved through grace, if he goes away to murmur at the loss of his goods, he is thankless for the grace of him who had pity on him.

16. Of his own will he destroys one thing instead of another. He destroys possession and spares the possessor, he destroys our plants instead of our lives.

17. Let us fear to murmur, lest his own wrath be roused, and he spare the possessions and smite the possessor; that we may learn in the end his mercy in the beginning.

18. Let us learn against whom it is meet for us to murmur. Learn thou to murmur, not against the Chastener, but against thine own will that made thee sin and thou wast punished.

19. Let us put away murmuring and turn unto prayer; for if the possessor dies, his possessions also cease for him; but while he survives, he seeks to recover his losses.

20. Let consolations be multiplied in mercy to my dwellers: let the remainder and residue console us in the midst of wrath; and cause thou us to forget in the residue the mourning of our devastation!

21. Heal and increase, O my Lord, the fruits thy wrath has left! They seem to me like sick ones that have escaped in pestilence. Make me to forget in these weak ones, the suffering of the many!

22. While I speak, O my Lord, I call to mind that this too is the month when the blossom pined and dropped off in blight; may it return to soundness, to be a consolation!

23. For these escaped the pestilence that carried off their brethren. The vines, tho voiceless, wept when before them, a multitude was cut down and felled of trees that they loved.

24. The company of plants, lo! the earth misses! The roots for the husbandmen weep and cause them to weep. Their beauty had spread and given shade, and it was torn away in one hour.

25. The ax came nigh and struck, and struck the husbandman; the blow was on the trees and it caused the husbandman to suffer; every ax that smote, he bore the pain of it.

VI

1. I will run in my affections to him who heals freely. He who healed my sorrows, the first and the second, he who cured the third—he will heal the fourth. (Response) Heal me thou Son the First Born!

2. My sons, O my Lord, drank and were drunken of the tidings which wrath had mixed; and they rushed on my adornments and spoiled and cast away my ornaments; they rent and spared not my garments and my crowns. . . .

8. Restrain him that he come not, and

wag at me his head, and stamp on me his heel, and rejoice that the voice of his fame thus troubles the world, and be uplifted yet a little!

9. My sons, O my Lord, have seen my nakedness, yea have uncovered me and wept. Uncover thou me before my children, who are pained by my pain, and let not those mock at me—the accursed that have no pity!

10. My lands had brought forth fruits and pleasant things; good things in the vineyard, abundance in the fields. But as I rested secure of a sudden wrath overtook me.

11. The husbandmen were plundered, the spoilers heaped the grain; what thou had borrowed and sown, these destroyed. With one's debt his hunger haply will also remain unsatisfied, for his bread is snatched from him.

12. The husbandman, O my Lord, is plundered, for he lent to the earth; she has received the deposit and given it to a stranger; she has borrowed it of the husbandman and paid it to the spoiler.

13. Be jealous over me who am thine, and to thee, my Lord, am I betrothed! The apostle who betrothed me to thee told me that thou art jealous. For as a wall to chaste wives is the jealousy of their husbands.

14. Samson stirred up seas because he was

mightily jealous over his wife. tho she was greatly defiled and was divided against him. Keep thy Church, for no other has she beside thee!

15. Whoso is not jealous over his spouse despises her. Jealousy it is that can make known the love that is within. Thou art called jealous, that thou mayest show me thy love.

16. The nature of woman is this: it is weak and rash: it is jealousy keeps it under fear every hour. Thou hast been named among the jealous, that thou mightest make known thy solicitude.

17. Every man has been master of something that was not his own; every man has gone forth gathering something that he scattered not. The day of confusion I have prepared for myself by my crimes.

18. How shall they bear this suffering, the laborers and tillers? In the face of the vinedresser they have cut down the vines and driven away the flocks of the husbandman: his sowing they have reaped and carried off.

19. They had yoked cattle, sown and harrowed, they had plowed, planted, nurtured. They stood afar and wept; and they went away bereft of all. The labor was for the toilers, the increase for the spoilers.

20. The rulers, O my Lord, maintained not

order in the midst of thy wrath. If they had willed it they might have kept order, but our iniquity suffered it not. Tho wrath had greatly abated, wrath compelled them to spoil.

21. To whom on any side shall I look for comfort, for my plantations that are laid low, and my possessions that are laid waste? Let the message of the voice of peace drive away my sadness from me!

22. Give me not over; lest it be thought that thou hast given me a writing of divorce, and sent me away and driven me out! Let them not call me, O my Lord, the forsaken and the disgraced!

23. I have not had anything to call to mind before thine eyes, for I am wholly despised. Call thou to mind for me, O my God, this only, that none other have I set before me beside thee!

24. Who would not weep for me with voice and wailing? For before the days of full moon I was chaste and crowned, and after the days of full moon I was uncovered and made bare.

25. My chaste daughters of the chambers wander in the fields; for the wrath that makes all drunken has caused my honorable women to be despised. Let thy mercy which gives peace to all, restore these beloved ones to honor!

26. My elder daughters and my younger, lo! they cry before thee; the damsels with their voices, they that are aged with their tears; my virgins with their fasts, my chaste ones with their sackcloth!

27. Mine eyes to all the streets I lift up, and lo! they are deserted. There are left of a hundred ten, and a thousand of ten thousand. Give thou peace and fill my streets with the tumult of my dwellers!

28. Bring back them that are without, and make them glad that are within! Mighty is thy grace, that thou extendedst it within and without. Let the wings of thy grace gather my chickens together!

29. Let the prayer of my just men save my fugitives! The unbelievers have plundered me, and the believers have sustained me. In them that believe put thou to shame them that believe not!

30. There came together on one day, two festivals as one: the Feast of thine Ascension, and the Feast of thy Champions; the feast that wove thy Crown, and the memorial of the crowning of thy servants.

31. Have thou mercy because there were doubled for us, these feasts on one day; and there were doubled for us instead of them, even the two feasts in one, suffering from the voice of ill tidings, and mourning from desolation!

32. Give peace to my festivals! for both my feasts have ceased; and instead of rejoicing, of my remnants in festivals, tremblings and desolations meet me in every place.

33. Bring home mine that are far off, make glad mine that are nigh; and in the midst of our land shall be preached, good tidings of joy; and I shall render in return for peace, praise from every mouth!

A Prayer of Johann Tschokke

Heavenly and eternal Father, Source of all being, from whom I spring, unto whom I shall return—thine I shall ever be. Thou wilt call me unto thyself when my hour comes. Blest shall I then be if I can say, "I have fought a good fight." I fear not death, O Father of life; for death is not eternal sleep; it is the transition to a new life, a moment of glorious transformation, an ascension toward thee. How could that be an evil that cometh from thy hand, when thou art the All-Good! Lord of life and death, I am in thy hand; do unto me as thou deemest fit; for what thou dost is well done. When thou didst call me from nothing into life, thou didst will my happiness; when thou callest me

away from life, will my happiness be less thy care? No, no, thou art Love, and whosoever dwells in love, dwells in thee, O Lord, and thou in him. AMEN.

A Prayer From the Liturgy of St. Mark

We most earnestly beseech thee, O thou Lover of mankind, to bless all thy people, the flocks of thy fold. Send down into our hearts the peace of heaven, and grant us also the peace of this life. Give life to the souls of all of us, and let no deadly sin prevail against us, or any of thy people. Deliver all who are in trouble, for thou art our God, who settest the captives free; who givest hope to the hopeless, and help to the helpless; who liftest up the fallen; and who art the haven of the shipwrecked. Give thy pity, pardon, and refreshment to every Christian soul, whether in affliction or error; preserve us, in our pilgrimage through this life, from hurt and danger; and grant that we may end our lives as Christians, well-pleasing to thee and free from sin, and that we may have our portion and lot with all thy saints. AMEN.

SELECTION FROM

The Works of Athanasius

BISHOP OF ALEXANDRIA

FROM THE TRANSLATION

BY

ARCHIBALD ROBERTSON

IN

The Nicene and Post-Nicene Fathers

SECOND SERIES, VOL. IV.

ATHANASIUS OF ALEXANDRIA

Bishop of Alexandria, was born in 293 probably in Alexandria; died there May 2, 373. His fame is due solely to his unswerving and self-sacrificing opposition to Arian thought. Twenty out of forty-seven years of his official life (he succeeded to the bishopric of Alexandria in 326) were passed in exile, owing to the activity of enemies—personal, religious and political—which he had made. He served six years as reader. "It was Athanasius who actually enabled Nicene Christianity to triumph over Arianism and kindred heresies, and who for more than a thousand years shaped the course of the Christian Church so absolutely that he rightly deserves the titles of 'the Great' and 'the Father of Orthodoxy,' bestowed upon him by grateful Catholicism." Among his writings are the following: "Discourses Against the Arians," the "History of the Arians," the "Apology Against the Arians," and "On the Decrees of the Nicene Synod," "The Life of St. Anthony," and "Festal Epistles."

An Easter Letter

Again, my brethren, is Easter come and gladness, again the Lord hath brought us to this season; so that when, according to custom, we have been nourished with his words, we may duly keep the feast. Let us celebrate it then, even heavenly joy, with those saints who formerly proclaimed a like feast, and were ensamples to us of conversation in Christ. For not only were they intrusted with the charge of preaching the gospel, but, if we inquire, we shall see (as it is written) that its power was displayed in them. "Be ye therefore followers of me" (1 Cor. 4:16), he wrote to the Corinthians. Now the apostolic precept exhorts us all, for those commands which he sent to individuals he at the same time enjoined upon every man in every place, for he was a "teacher of all nations in faith and truth" (1 Tim. 2:7). And, generally, the commands of all the saints urge us on similarly, as Solomon makes use of proverbs, saying, "Hear my children, the instruction of a father, and attend to know understanding: for I give you a good gift, forsake ye not my word: for I was an obedi-

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ent son to my father, and beloved in the sight of my mother" (Prov. 4:1). For a just father brings up (his children) well, when he is diligent in teaching others in accordance with his own upright conduct, so that when he meets with opposition, he may not be ashamed on hearing it said: "Thou therefore that teachest others, teachest thou not thyself" (Rom. 2:21), but rather, like the good servant, may both save himself and gain others; and thus, when the grace committed to him has been doubled, he may hear: "Thou good and faithful servant, thou hast been faithful in a little, I will set thee over much; enter into the joy of thy Lord" (Matt. 25:21).

Let us then, as is becoming, as at all times, yet especially in the days of the feast, be not hearers only, but doers of the commandments of our Savior; that having imitated the behavior of the saints, we may enter together into the joy of our Lord which is in heaven, which is not transitory, but truly abides; of which evil doers having deprived themselves, there remain to them as the fruit of their ways sorrow and affliction and groaning with torments. Let a man see what these become like, that they bear not the likeness of the conversation of the saints, nor of that right understanding by which man at the beginning

was rational and in the image of God. But they are compared to their disgrace to beasts without understanding, and becoming like them in unlawful pleasures, they are spoken of as wanton horses (Jer. 5:8); also for their craftiness and errors and sin laden with death they are called a "generation of vipers," as John the Baptist saith. Now having thus fallen and groveling in the dust like the serpent, having their minds set on nothing beyond visible things, they esteem these things good, and rejoicing in them serve their own lusts and not God.

Yet even in this state, the man-loving Word, who came for this very reason, that he might seek and find that which was lost, sought to restrain them from such folly, crying and saying, "Be ye not as the horse and the mule which have no understanding, whose cheeks ye hold in with bit and bridle" (Ps. 32:9). Because they were careless and imitated the wicked, the prophet prays in spirit and says, "Ye are to me like the merchant-men of Phoenicia" (Isa. 23:2, Septuagint). And the avenging Spirit protests against them in these words, "Lord, in thy city thou wilt despise their image" (Ps. 74:20). Thus, being changed into the likeness of fools, they fell so low in their understanding that by their excessive reasoning they even likened the di-

vine Wisdom to themselves, thinking it to be like their own arts. Therefore, "professing themselves to be wise, they became fools and changed the glory of the incorruptible God into the likeness of the corruptible image of man, and birds, and four-footed beasts, and creeping things. Wherefore God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:22, 28). For they did not listen to the prophetic voice that reproved them (saying), "To what have ye likened the Lord, and with what have ye compared him?" (Isa. 40:18) neither to David, who prayed concerning such as these, and sang: "All those that make them are like unto them, and all those who put their trust in them" (Ps. 115:8). Being blind to the truth, they looked upon a stone as God, and hence, like senseless creatures, they walked in darkness, and as the prophet cried, "They hear indeed, but they do not understand; they see indeed, but they do not perceive; for their heart is waxen fat, and with their ears they hear heavily" (Isa. 6:9).

Now those who do not observe the feast continue such as these even to the present day, feigning indeed and devising names of feasts, but rather introducing days of mourning than of gladness; "For there is no peace to the wicked, saith the Lord" (Isa. 48:22).

And as Wisdom saith, "Gladness and joy are taken from their mouth" (comp. Jer. 7:28, 34). Such are the feasts of the wicked. But the wise servants of the Lord, who have truly put on the man which is created in God (Eph. 4:24), have received gospel words, and reckon as a general commandment that given to Timothy, which saith, "Be thou an example to the believers in word, in conversation, in love, in faith, in purity" (1 Tim. 4:12). So well do they keep the feast that even the unbelievers, seeing their order, may say, "God is with them of a truth" (1 Cor. 14:25). For as he who receives an apostle receives him who sent him (Matt. 10:40), so he who is a follower of the saints makes the Lord in every respect his end and aim, even as Paul, being a follower of him, goes on to say, "As I also of Christ" (1 Cor. 11:1). For there were first our Savior's own words, who from the height of his divinity, when conversing with his disciples, said, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls" (Matt. 11:29). Then too when he poured water into a basin, and girded himself with a towel, and washed his disciples' feet, he said to them, "Know what I have done. Ye call me Master and Lord, and ye say well, for so I am. If therefore, I, your Lord and Master, have washed your feet,

ye also ought to wash one another's feet: for I have given you an example, that as I have done to you, ye also should do" (John 13:12).

Oh! my brethren, how shall we admire the loving-kindness of the Savior? With what power, and with what a trumpet should a man cry out, exalting these his benefits! That not only should we bear his image, but should receive from him an example and pattern of heavenly conversation; that as he hath begun we should go on, that suffering we should not threaten, being reviled we should not revile again, but should bless them that curse, and in everything commit ourselves to God who judgeth righteously (1 Pet. 2:21-23). For those who are thus disposed and fashion themselves according to the gospel will be partakers of Christ and imitators of apostolic conversation, on account of which they shall be deemed worthy of that praise from him, with which he praised the Corinthians, when he said, "I praise you that in everything, ye are mindful of me" (1 Cor. 11:2). Afterward, because there were men who used his words, but chose to hear them as suited their lusts, and dared to pervert them, as the followers of Hymenæus and Alexander and before them the Sadducees, who as he said, "having made shipwreck of faith,"

scoffed at the mystery of the resurrection, he immediately proceeded to say, "And as I have delivered to you traditions, hold them fast" (1 Tim. 1:19; 2 Tim. 2:18; 1 Cor. 11:2). That means indeed that we should think not otherwise than as the teacher has delivered.

For not only in outward form did those wicked men dissemble, putting on as the Lord says, sheep's clothing, and appearing like unto whitened sepulchers; but they took those divine words in their mouth while they inwardly cherished evil intentions. And the first to put on this appearance was the serpent, the inventor of wickedness from the beginning—the devil who, in disguise, conversed with Eve, and forthwith deceived her. But after him and with him are all inventors of unlawful heresies, who indeed refer to the Scriptures, but do not hold such opinions as the saints have handed down, and receiving them as the traditions of men err, because they do not rightly know them nor their power (Matt. 22:29). Therefore Paul justly praises the Corinthians (1 Cor. 11:2) because their opinions were in accordance with his traditions. And the Lord most righteously reproved the Jews, saying, "Wherefore do ye also transgress the commandments of God on account of your traditions" (Matt. 15:3).

For they changed the commandments they received from God after their own understanding, preferring to observe the traditions of men. And about these, a little after, the blessed Paul again gave directions to the Galatians who were in danger thereof, writing to them: "If any man preach to you aught else than that ye have received, let him be accursed" (Gal. 1:9).

For there is no fellowship whatever between the words of the saints and the fancies of human invention; for the saints are the ministers of the truth, preaching the kingdom of heaven, but those who are borne in the opposite direction have nothing better than to eat, and think their end is that they shall cease to be, and they say, "Let us eat and drink, for to-morrow we die" (Isa. 22:13). Therefore blessed Luke reproves the inventions of men, and hands down the narrations of the saints, saying in the beginning of the gospel: "Since many have undertaken to write narrations of those events of which we are assured, as those who from the beginning were witnesses and ministers of the Word have delivered to us; it hath seemed good to me also, who have adhered to them all from the first, to write correctly in order to thee, O excellent Theophilus, that thou mayest know the truth concerning the things

in which thou hast been instructed" (Luke 1:1). For as each of the saints has received, that they impart without alteration, for the confirmation of the doctrine of the mysteries. Of these the (divine) Word would have us disciples, and these should of right be our teachers, and to them only is it necessary to give heed, for of them only is "the word faithful and worthy of all acceptation" (1 Tim. 1:15); these not being disciples because they heard from others, but being eyewitnesses and ministers of the Word, that which they had heard from him have they handed down.

Now some have related the wonderful signs performed by our Savior, and preached his eternal Godhead. And others have written of his being born in the flesh of the Virgin, and have proclaimed the festival of the holy passover, saying, "Christ our Passover is sacrificed" (1 Cor. 5:7); so that we, individually and collectively, and all the churches in the world may remember, as it is written, "That Christ rose from the dead, of the seed of David, according to the gospel" (2 Tim. 2:8). And let us not forget that which Paul delivered, declaring it to the Corinthians: I mean his resurrection, whereby "He destroyed him that had the power of death, that is, the devil" (Heb. 2:14); and raised us up to-

gether with him, having loosed the bands of death, and vouchsafed a blessing instead of a curse, joy instead of grief, a feast instead of mourning, in this holy joy of Easter, which being continually in our hearts, we always rejoice, as Paul commanded: "We pray without ceasing; in everything we give thanks" (1 Thess. 5:17). So we are not remiss in giving notice of its seasons, as we have received from the Fathers. Again we write, again keeping to the apostolic traditions, we remind each other when we come together for prayer; and keeping the feast in common, with one mouth we truly give thanks to the Lord. Thus giving thanks unto him, and being followers of the saints, "we shall make our praise in the Lord all the day" (Ps. 35:28), as the psalmist says. So when we rightly keep the feast, we shall be counted worthy of that joy which is in heaven.

We begin the fast of forty days on the 13th of the month Phamenoth (March 9). After we have given ourselves to fasting in continued succession, let us begin the holy Paschal week on the 18th of the month Pharmuthi (April 13). Then resting on the 23rd of the same month Pharmuthi (April 18), and keeping the feast afterward on the first of the week, on the 24th (April 19), let us add to these the seven weeks of the great Pentecost,

wholly rejoicing and exulting in Christ Jesus our Lord, through whom to the Father be glory and dominion in the Holy Ghost, for ever and ever. AMEN.

A Prayer of John Henry Newman

I need thee to teach me day by day, according to each day's opportunities and needs. Give me, O my Lord, that purity of conscience which alone can receive, which alone can improve thy inspirations. My ears are dull, so that I can not hear thy voice. My eyes are dim, so that I can not see thy tokens. Thou alone canst quicken my hearing, and purge my sight, and cleanse and renew my heart. Teach me to sit at thy feet, and to hear thy word. AMEN.

A Prayer of Rowland Williams

O thou Hope of all the ends of the earth: thou on whom our fathers hoped, and were not confounded; thou, who knowest whereof we are made, and whereby our shortcoming, have pity on us, O Lord. O Helper of the helpless, and Stronger than the strong, remember all who are in distress of mind, body, or estate; succor them according to their need. It is meet and right, in all things, for all men, in joy and sorrow, alone and all together, to remember and worship thee, to trust in thee, and praise thee, Lord and Father, King and God, fountain of life and immortality, source of everlasting good. Thee all the heavens hymn, and higher spirits praise, crying to each other, or going on with the work which thou givest them, and so perfecting praise. Blessed be the Dweller of eternity, my Strength and my Deliverer, my salvation and my refuge for ever. AMEN.

SELECTIONS FROM

The Catechetical Lectures of Saint Cyril

ARCHBISHOP OF JERUSALEM

FROM THE TRANSLATION

BY

EDWIN HAMILTON GIFFORD, D.D.

IN

Nicene and Post-Nicene Fathers

SECOND SERIES, VOL. VII.

CYRIL OF JERUSALEM

A distinguished theologian of the early church and bishop of Jerusalem, born about 315 A.D. and died 386. He took at first a rather moderate position, distinctly averse from Arianism, "separating from his metropolitan, Acacius of Cæsarea, a partizan of Arius." Cyril took the side of the Eusebians, and finally got into trouble with his superior, which was increased by Acacius' jealousy of the importance assigned to Cyril's see by the Council of Nicæa. A council held under Acacius' influence in 358 deposed Cyril. On the other hand the conciliatory Council of Seleucia in the following year deposed Acacius. The process was reversed in 360 through the metropolitan's court influence and Cyril suffered another year's exile from Jerusalem until Julian's accession. The Arian emperor Valens banished him in 367. He is well known for his twenty-three catechetical lectures. His works were published by A. A. Touttée, the Benedictine monk (Paris, 1720; Venice, 1761); English translation by E. H. Gifford in "The Nicene and Post-Nicene Fathers," 2d series, vol. vii., New York, 1894.

Of Faith

[Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.—Heb. 11:1, 2.]

1. How great a dignity the Lord bestows on you in transferring you from the order of catechumens to that of the faithful[1] the Apostle Paul shews, when he affirms, "God is faithful, by whom ye were called into the fellowship of his son Jesus Christ" (1 Cor. 1:9). For since God is called faithful, thou also in receiving this title receivest a great dignity. For as God is called good, and just, and almighty, and Maker of the universe, so is he also called faithful. Consider therefore to what a dignity thou art rising, seeing thou are to become partaker of a title of God.

2. Here then it is further required that each of you be found faithful in his conscience: for "a faithful man it is hard to find" (Prov. 20:6): not that thou shouldst shew thy conscience to me, for thou art not

[1] In the early Church those desirous of membership passed through a course of training as "catechumens," after which they received baptism and were admitted to the Lord's Supper and full membership, *i.e.*, to "the mysteries."

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to "be judged of man's judgment" (1 Cor. 4:3): but that thou shew the sincerity of thy faith to God, "who trieth the reins and hearts" (Ps. 7:9), and "knoweth the thoughts of men" (Ps. 94:11). A great thing is a faithful man, being richest of all rich men. For "to the faithful man belongs the whole world of wealth," in that he disdains and tramples on it. For they who in appearance are rich, and have many possessions, are poor in soul: since the more they gather the more they pine with longing for what is still lacking. But the faithful man, most strange paradox, in poverty is rich; for knowing that we need only to have "food and raiment," and being "therewith content" (1 Tim. 6:8), he has trodden riches under foot.

3. Nor is it only among us who bear the name of Christ that the dignity of faith is great; but likewise all things that are accomplished in the world, even by those who are aliens from the Church, are accomplished by faith.

By faith the laws of marriage yoke together those who have lived as strangers: and because of the faith in marriage contracts a stranger is made partner of a stranger's person and possessions. By faith husbandry also is sustained, for he who believes not that he

shall receive a harvest endures not the toils. By faith seafaring men, trusting to the thinnest plank, exchange that most solid element, the land, for the restless motion of the waves, committing themselves to uncertain hopes, and carrying with them a faith more sure than any anchor. By faith therefore most of men's affairs are held together: and not among us only has there been this belief, but also, as I have said, among those who are "without." For if they receive not the Scriptures, but bring forward certain doctrines of their own, even these they accept by faith.

4. The lesson also which was read to-day[2] invites you to the true faith, by setting before you the way in which you also must please God; for it affirms that "without faith it is impossible to please him" (Heb. 11:6). For when will a man resolve to serve God, unless he believes that "he is a giver of reward?" When will a young woman choose a virgin life, or a young man live soberly, if they believe not that for chastity there is a "crown that fadeth not away?" (1 Pet. 5:4). Faith is an eye that enlightens every conscience, and imparts understanding; for the prophet saith, "And if ye believe not, ye shall not understand" (Isa. 7:9).

[2] Evidently the eleventh chapter of Hebrews.

Faith "stoppeth the mouths of lions" (Heb. 11:34), as in Daniel's case; for the Scripture saith concerning him, that "Daniel was brought up out of the den, and no manner of hurt was found upon him, because he believed in his God" (Dan. 6:23). Is there anything more fearful than the devil? Yet even against him we have no other shield than faith (1 Pet. 5:9), "whom resist, steadfast in faith," an impalpable buckler against an unseen foe. For he sends forth divers arrows, and "shoots down in the dark night" (Ps. 11:2, "that they may shoot in darkness at the upright in heart," R. V.) those that watch not; but, since the enemy is unseen, we have faith as our strong armor, according to the saying of the apostle, "in all things taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one" (Eph. 6:16). A fiery dart of desire of base indulgence is often cast forth from the devil; but faith, suggesting a picture of the judgment, cools down the mind and quenches the dart.

5. There is much to tell of faith, and the whole day would not be time sufficient for us to describe it fully. At present let us be content with Abraham only, as one of the examples from the Old Testament, seeing that we have been made his sons through faith.

He was justified not only by works, but also by faith (James 2:21), for though he did many things well, yet he was never called the friend of God (James 2: 23; 2 Chron. 20:7; Isa. 41:8; Gen. 15:6) except when he believed. Moreover, his every work was performed in faith. Through faith he left his parents; left country, and place, and home through faith (Heb. 11:8-10). In like manner, therefore, as he was justified be thou justified also. In his body he was already dead in regard to offspring, and Sarah his wife was now old, and there was no hope left of having children. God promises the old man a child, and Abraham "without being weakened in faith, though he considered his own body now as good as dead" (Rom. 4:19), heeded not the weakness of his body, but the power of him who promised, because "he counted him faithful who had promised" (Heb. 11:11, 12), and so beyond all expectation gained the child from bodies as it were already dead. And when, after he had gained his son, he was commanded to offer him up, altho he had heard the word, "In Isaac shall thy seed be called" (Gen. 21:12; 22:2), he proceeded to offer up his son, his only son, to God, believing "that God is able to raise up even from the dead" (Heb. 11:19). And having bound his son, and laid him on the wood, he did in

purpose offer him, but by the goodness of God in delivering to him a lamb instead of his child, he received his son alive. Being faithful in these things, he was sealed for righteousness, "and received circumcision as a seal of the faith which he had while he was in uncircumcision" (Rom. 4:11), having received a promise "that he should be the father of many nations" (Gen. 17:5).

6. Let us see then, how Abraham is the father of many nations (Rom. 4:17, 18). Of Jews he is confessedly the father, through succession according to the flesh. But if we hold to the succession according to the flesh, we shall be compelled to say that the oracle was false. For according to the flesh he is no longer father of us all: but the example of his faith makes us all sons of Abraham. How? and in what manner? With men it is incredible that one should rise from the dead; as in like manner it is incredible also that there should be offspring from aged persons as good as dead. But when Christ is preached as having been crucified on the tree, and as having died and risen again, we believe it. By the likeness therefore of our faith we are adopted into the sonship of Abraham. And then, following upon our faith, we receive like him the spiritual seal, being circumcised by the Holy Spirit through baptism, not in the

foreskin of the body but in the heart, according to Jeremiah, saying, "And ye shall be circumcised unto God in the foreskin of your heart" (Jer. 4:4: "Circumcise yourselves to the Lord, and take away the foreskins of your heart"); and according to the apostle, "in the circumcision of Christ, having been buried with him in baptism" (Col. 2:11, 12).

7. This faith if we keep we shall be free from condemnation, and shall be adorned with all kinds of virtues. For so great is the strength of faith as even to buoy men up in walking on the sea. Peter was a man like ourselves, made up of flesh and blood and living upon like food. But when Jesus said, "Come" (Matt. 14:29), he believed and walked upon the waters, and found his faith safer upon the waters than any ground; and his heavy body was upheld by the buoyancy of his faith. But tho he had safe footing over the water as long as he believed, yet when he doubted, at once he began to sink; for as his own faith gradually relaxed, his body also was drawn down with it. And when he saw his distress, Jesus who remedies the distresses of our souls said, "O thou of little faith, wherefore didst thou doubt?" (Mark 14:31). And being nerved again by him who grasped his right hand, he had no sooner recovered his faith than, led by the

hand of the Master, he resumed the same walking upon the waters; for this the gospel indirectly mentioned, saying, "when they were gone up into the ship" (Mark 14:32). For it says not that Peter swam across and went up, but gives us to understand that, after returning the same distance that he went to meet Jesus, he went up again into the ship.

8. Yea, so much power hath faith, that not the believer only is saved, but some have been saved by others believing. The paralytic in Capernaum was not a believer, but they believed who brought him, and let him down through the tiles (Mark 2:4); for the sick man's soul shared the sickness of his body. And think not that I accuse him without cause; the gospel itself says, "when Jesus saw," not his faith, but "their faith, he saith to the sick of the palsy, Arise!" (Matt. 9:2, 6); the bearers believed, and the sick of the palsy enjoyed the blessing of the cure.

9. Wouldst thou see yet more surely that some are saved by others' faith? Lazarus died (John 11:14-44); one day had passed, and a second, and a third; his sinews were decayed, and corruption was preying already upon his body. How could one four days dead believe, and entreat the Redeemer on his own behalf? But what the dead man lack-

ed was supplied by his true sisters. For when the Lord was come, the sister fell down before him, and when he said, "Where have ye laid him?" and she had made answer, "Lord by this time he stinketh; for he hath been four days dead," the Lord said, "If thou believe, thou shalt see the glory of God"; as much as saying, Supply thou the dead man's lack of faith; and the sisters' faith had so much power that it recalled the dead from the gates of hell. Have then men by believing, the one on behalf of the other, been able to raise the dead, and shalt not thou, if thou believe sincerely on thine own behalf, be much rather profited? Nay, even if thou be faithless, or of little faith, the Lord is loving unto man; he condescends to thee on thy repentance; only on thy part say with honest mind, "Lord, I believe, help thou mine unbelief" (Mark 9:24). But if thou thinkest that thou really art faithful, but hast not yet the fulness of faith, thou too hast need to say like the apostles, "Lord, increase our faith" (Luke 17:5); for some part thou hast of thyself, but the greater part thou receivest from him.

10. For the name of faith is in the form of speech one, but has two distinct senses. For there is one kind of faith, the dogmatic, involving an assent of the soul on some particular point: and it is profitable to the soul,

as the Lord saith: "He that heareth my words, and believeth him that sent me, hath everlasting life, and cometh not into judgment" (John 5:24); and again, "He that believeth in the Son is not judged, but hath passed from death unto life" (John 3:18; 5:24). Oh the great loving-kindness of God! For the righteous were many years in pleasing him; but what they succeeded in gaining by many years of well-pleasing, this Jesus now bestows on thee in a single hour. For if thou shalt believe that Jesus Christ is Lord, and that God raised him from the dead, thou shalt be saved, and shalt be transported into paradise by him who brought in thither the robber. And doubt not whether it is possible: for he who on this sacred Golgotha saved the robber after one single hour of belief, the same shall save thee also on thy believing (Luke 23:43).

11. But there is a second kind of faith, which is bestowed by Christ as a gift of grace. "For to one is given through the Spirit the word of wisdom, and to another the word of knowledge according to the same Spirit: to another faith, by the same Spirit, and to another gifts of healing" (1 Cor. 12:8, 9). This faith then which is given of grace from the Spirit is not merely doctrinal, but also worketh things above man's power. For who-

soever hath this faith, "shall say to this mountain, Remove hence to yonder place, and it shall remove" (Mark 11:23). For whenever any one shall say this in faith, "believing that it cometh to pass, and shall not doubt in his heart," then receiveth he the grace.

And of this faith it is said, "If ye have faith as a grain of mustard seed" (Matt. 17:20). For just as the grain of mustard seed is small in size, but fiery in its operation, and tho sown in a small space has a circle of great branches, and when grown up is able to shelter even the fowls (Matt. 13:32); so, likewise, faith in the swiftest moment works the greatest effects in the soul. For, when enlightened by faith, the soul hath visions of God, and as far as is possible beholds God, and ranges round the bounds of the universe, and before the end of this world already beholds the judgment and the payment of the promised rewards. Have thou therefore that faith in him which cometh from thine own self, that thou mayest also receive from him that faith which worketh things above man.

12. But in learning the faith and in professing it, acquire and keep that only which is now delivered to thee by the Church, and has been built up strongly out of all the Scriptures. For since all can not read the Scriptures, some being hindered as to the knowl-

edge of them by want of learning, and others by a want of leisure, in order that the soul may not perish from ignorance we comprise the whole doctrine of the faith in a few lines. This summary I wish you both to commit to memory when I recite it, and to rehearse it with all diligence among yourselves, not writing it out on paper, but engraving it by the memory upon your heart, taking care while you rehearse it that no catechumen chance to overhear the things which have been delivered to you.[3] I wish you also to keep this as a provision through the whole course of your life, and beside this to receive no other, neither if we ourselves should change and contradict our present teaching, nor if an adverse angel, "transformed into an angel of light" (2 Cor. 11:14), should wish to lead you astray. For "though we or an angel from heaven preach to you any other gospel than that ye have received, let him be to you anathema" (Gal. 1:8, 9). So for the present listen while I simply say the Creed, and commit it to memory; but at the proper season expect the confirmation out of Holy Scripture of each part of the contents. For the articles of the faith were not com-

[3] In the early Church, at least in certain regions, the services in which "the faithful" (see above, §1) took part, were, in fact, "mysteries," to which only members were admitted.

Cyril of Jerusalem

posed as seemed good to men; but the most important points collected out of all the Scripture make up one complete teaching of the faith. And just as the mustard seed in one small grain contains many branches, so also this faith has embraced in few words all the knowledge of godliness in the Old and New Testaments. Take heed then, brethren, and "Hold fast the traditions" (2 Thess. 2:15) which ye now receive, and "write them on the table of your heart" (Prov. 7:3).

13. Guard them with reverence, lest perchance the enemy despoil any who have grown slack; or lest some heretic pervert any of the truths delivered to you. For faith is like putting money into the bank (Matt. 25:27; Luke 19:23), even as we have now done; but from you God requires the accounts of the deposit. "I charge you," as the apostle saith, "before God who quickeneth all things, and Christ Jesus, who before Pontius Pilate witnessed the good confession, that ye keep" this faith which is committed to you, "without spot, until the appearing of our Lord Jesus Christ" (1 Tim. 5:21; 6:13, 14). A treasure of life has now been committed to thee, and the Master demandeth the deposit at his appearing, "which in his own times he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of

Lords; who only hath immortality, dwelling in light which no man can approach unto; whom no man hath seen nor can see. To whom be glory, honor, and power" (1 Tim. 6:15, 16) for ever and ever. AMEN.

A Prayer of Edward Bouverie Pusey

Teach me, O Father, how to ask thee each moment, silently, for thy help. If I fail, teach me at once to ask thee to forgive me. If I am disquieted, enable me, by thy grace, quickly to turn to thee. May nothing this day come between me and thee. May I will, do, and say, just what thou, my loving and tender Father, willest me to do, and say. Work thy holy will in me and through me this day. Protect me, guide me, bless me, within and without, that I may do something this day for love of thee; something which shall please thee; and that I may, this evening, be nearer to thee, tho I see it not, nor know it. Lead me, O Lord, in a straight way unto thyself, and keep me in thy grace unto the end. AMEN.

SELECTION FROM

The Works of Gregory

BISHOP OF NYSSA

FROM THE TRANSLATION

BY

WILLIAM MOORE, M.A., AND HENRY AUSTIN WILSON., M.A.

IN

Nicene and Post-Nicene Fathers

SECOND SERIES, VOL. V.

GREGORY OF NYSSA

A leading Greek theologian, bishop of the Cappadocian town of Nyssa, and younger brother of Basil the Great. The date of his birth and death are given as about 331 and 396 A. D. As a bishop, he was one of the Homoousians who had to undergo personal unpleasantness in that difficult time—probably because his orthodoxy gave the court party a handle against him, which they used in order to get possession of his see for one of their own kind. In the year 375 charges were brought against him for malversation of church property. He made his escape, and was condemned, in absence, by a synod of Pontic and Galatian bishops. He returned to Nyssa after the death of Valens, August 9, 378. In the autumn of 379 he was present at a synod in Antioch, and in 381 at the Council of Constantinople, where he preached at the enthronization of Gregory Nazianzen as bishop of that see, and also at the funeral of Meletius of Antioch. His works include the "Great Catechism," the "Soul and the Resurrection," "Trinity and the Incarnation," the treatise against Eunomius, and the "Antirrhetic." In addition to these there are the "Hexaemeron," "Making of Man," "Life of Moses," and "On the Superscriptions of the Psalms."

A Contemplation of the Divine Utterance Which Said—"Let Us Make Man After Our Image and Likeness"; Wherein Is Examined What Is the Definition of the Image, and How the Passible and Mortal Is Like to the Blessed and Impassible, and How in the Image There Are Male and Female, Seeing These Are Not in the Prototype

Let us now resume our consideration of the divine word,[1] "Let us make man in our image, after our likeness." How mean and how unworthy of the majesty of man are the fancies of some heathen writers, who magnify humanity, as they suppose, by their comparison of it to this world! For they say that man is a little world, composed of the same elements with the universe. Those who bestow on human nature such praise as this by a high-sounding name, forget that they are dignifying man with the attributes of the gnat and the mouse; for they, too, are composed of these four elements, because as-

[1] This passage is taken from St. Gregory's tract "On the Making of Man," in which the order of creation and the constitution of man is discust.

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suredly about the animated nature of every existing thing we behold a part, greater or less, of those elements without which it is not natural that any sensitive being should exist. What great thing is there, then, in man's being accounted a representation and likeness of the world—of the heaven that passes away, of the earth that changes, of all things that they contain, which pass away with the departure of that which compasses them round?

In what then does the greatness of man consist, according to the doctrine of the Church? Not in his likeness to the created world, but in his being in the image of the nature of the Creator.

What therefore, you will perhaps say, is the definition of the image? How is the incorporeal likened to body? how is the temporal like the eternal? that which is mutable by change like to the immutable? that which is subject to passion and corruption to the impassible and incorruptible? that which constantly dwells with evil and grows up with it, to that which is absolutely free from evil? there is a great difference between that which is conceived in the archetype, and a thing which has been made in its image; for the image is properly so called if it keeps its resemblance to the prototype; but if the imitation be perverted from its subject, the

thing is something else, and no longer an image of the subject.

How then is man, this mortal, passible, short-lived being, the image of that nature which is immortal, pure, and everlasting? The true answer to this question, indeed, perhaps only the very Truth knows; but this is what we, tracing out the truth so far as we are capable by conjectures and inferences, apprehend concerning the matter. Neither does the word of God lie when it says that man was made in the image of God, nor is the pitiable suffering of man's nature like to the blessedness of the impassible Life; for if any one were to compare our nature with God, one of two things must needs be allowed in order that the definition of the likeness may be apprehended in both cases in the same terms—either that the Deity is passible, or that humanity is impassible; but if neither the Deity is passible nor our nature free from passion, what other account remains whereby we may say that the word of God speaks truly, which says that man was made in the image of God?

We must, then, take up once more the Holy Scripture itself, if we may perhaps find some guidance in the question by means of what is written. After saying, "Let us make man in our image," and for what purposes

it was said, "Let us make him," it adds this saying: "And God created man; in the image of God created he him; male and female created he them" (Gen. 1:27). We have already said in what precedes, that this saying was uttered for the destruction of heretical impiety, in order that being instructed that the Only-Begotten God made man in the image of God, we should in no wise distinguish the Godhead of the Father and the Son, since Holy Scripture gives to each equally the name of God—to him who made man, and to him in whose image he was made.

However, let us pass by our argument upon this point: let us turn our inquiry to the question before us—how it is that while the Deity is in bliss and humanity is in misery, the latter is yet in Scripture called "like" the former?

We must, then, examine the words carefully: for we find, if we do so, that that which was made, "in the image" is one thing, and that which is now manifested in wretchedness is another. "God created man," it says: "in the image of God created he him." There is an end of the creation of that which was made "in the image": then it makes a resumption of the account of creation and says, "Male and female created he them." I pre-

sume that every one knows that this is a departure from the Prototype: for "in Christ Jesus," as the apostle says, "there is neither male nor female." Yet the phrase declares that man is thus divided.

Thus the creation of our nature is in a sense twofold: one made like to God, one divided according to this distinction: for something like this the passage darkly conveys by its arrangement, where it first says, "God created man, in the image of God created he him," and then, adding to what has been said, "Male and female created he them"—a thing which is alien from our conceptions of God.

I think that by these words Holy Scripture conveys to us a great and lofty doctrine; and the doctrine is this. While two natures —the divine and incorporeal nature, and the irrational life of brutes—are separated from each other as extremes, human nature is the mean between them: for in the compound nature of man we may behold a part of each of the natures I have mentioned—of the divine, the rational and intelligent element, which does not admit the distinction of male and female; of the irrational, our bodily form and structure, divided into male and female: for each of these elements is certainly to be found in all that partakes of human life.

That the intellectual element, however, precedes the other we learn as from one who gives in order an account of the making of man; and we learn also that his community and kindred with the irrational is for man a provision for reproduction. For he says first that "God created man in the image of God" (showing by these words as the apostle says, that in such a being there is no male or female); then he adds the peculiar attributes of human nature, "male and female created he them."

What, then, do we learn from this? Let no one, I pray, be indignant if I bring from afar an argument to bear upon the present subject. God is in his own nature all that which our mind can conceive of good—rather, transcending all good that we can conceive or comprehend. He creates man for no other reason than that he is good; and being such, and having this as his reason for entering upon the creation of our nature, he would not exhibit the power of his goodness in imperfect form, giving our nature some one of the things at his disposal, and grudging it a share in another: but the perfect form of goodness is here to be seen by his both bringing man into being from nothing, and fully supplying him with all good gifts; but since the list of individual good gifts is a

long one, it is out of the question to apprehend it numerically. The language of Scripture therefore expresses it concisely by a comprehensive phrase, in saying that man was made "in the image of God"; for this is the same as to say that he made human nature participant in all good; for if the Deity is the fulness of good, and this is his image, then the image finds its resemblance to the Archetype in being filled with all good.

Thus there is in us the principle of all excellence, all virtue and wisdom, and every higher thing that we conceive; but preeminent among all is the fact that we are free from necessity, and not in bondage to any natural power, but have decision in our own power as we please; for virtue is a voluntary thing, subject to no dominion. That which is the result of compulsion and force can not be virtue.

Now as the image bears in all points the semblance of the archetypal excellence, if it had not a difference in some respect, being absolutely without divergence it would no longer be a likeness, but would in that case manifestly be absolutely identical with the Prototype. What difference then do we discern between the Divine and that which has been made like to the Divine? We find it in the fact that the former is uncreate, while

the latter has its being from creation: and this distinction of property brings with it a train of other properties; for it is very certainly acknowledged that the uncreated nature is also immutable, and always remains the same, while the created nature can not exist without change: for its very passage from non-existence to existence is a certain motion and change of the non-existent transmuted by the divine purpose into being.

As the gospel calls the stamp upon the coin "the image of Caesar" (Matt. 22:20, 21), whereby we learn that in that which was fashioned to resemble Caesar there was resemblance as to outward look but difference as to material, so also in the present saying, when we consider the attributes contemplated both in the divine and the human nature, in which the likeness consists, to be in the place of the features, we find in what underlies them the difference which we behold in the uncreated and in the created nature.

Now as the former always remains the same, while that which came into being by creation had the beginning of its existence from change, and has a kindred connection with the like mutation, for this reason he who, as the prophetical writing says, "knoweth all things before they be" (History of Susanna, verse 42), following out, or rather

perceiving beforehand by his power of foreknowledge what, in a state of independence and freedom, is the tendency of the motion of man's will—as he saw, I say, what would be, he devised for his image the distinction of male and female, which has no reference to the divine Archetype, but, as we have said, is an approximation to the less rational nature.

The cause, indeed, of this device only those can know who were eye-witnesses of the truth and ministers of the Word; but we, imagining the truth as far as we can by means of conjectures and similitudes, do not set forth that which occurs to our mind authoritatively, but place it in the form of a theoretical speculation before our kindly hearers.

What is it, then, which we understand, concerning these matters? In saying that "God created man" the text indicates, by the indefinite character of the term, all mankind; for was not Adam here named together with the creation, as the history tells us in what follows? Yet the name given to the man created is not the particular, but the general name; thus we are led by the employment of the general name of our nature to some such view as this—that in the divine foreknowledge and power all humanity is included in the first creation; for it is fitting

for God not to regard any of the things made by him as indeterminate, but that each existing thing should have some limit and measure prescribed by the wisdom of its Maker.

Now, just as any particular man is limited by his bodily dimensions, and the peculiar size which is conjoined with the superficies of his body is the measure of his separate existence, so I think that the entire plenitude of humanity was included by the God of all, by his power of foreknowledge, as it were, in one body, and that this is what the text teaches us which says, "God created man, in the image of God created he him." For the image is not in part of our nature, nor is the grace in any one of the things found in that nature, but this power extends equally to all the race: and a sign of this is that mind is implanted alike in all; for all have the power of understanding and deliberating, and of all else whereby the divine nature finds its image in that which was made according to it. The man that was manifested at the first creation of the world, and he that shall be after the consummation of all, are alike; they equally bear in themselves the divine image.

For this reason the whole race was spoken of as one man, namely, that to God's power nothing is either past or future, but even

that which we expect is comprehended, equally with what is at present existing, by the all-sustaining energy. Our whole nature, then, extending from the first to the last, is, so to say, one image of him who is; but the distinction of kind in male and female was added to his work last.

A Prayer of Fenelon

Lord, I know not what I ought to ask of thee; thou only knowest what I need; thou lovest me better than I know how to love myself. O Father! give to thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself before thee. I open my heart to thee. Behold my needs which I know not myself; see and do according to thy tender mercy. Smite, or heal; depress me, or raise me up; I adore all thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to thee; I would have no other desire than to accomplish thy will. Teach me to pray. Pray thyself in me. AMEN.

A Prayer of Gerhard Tersteegen

Let thy love so warm our souls, O Lord, that we may gladly surrender ourselves with all we are and have unto thee. Let thy love fall as fire from heaven upon the altar of our hearts; teach us to guard it heedfully by continual devotion and quietness of mind and to cherish with anxious care every spark of its holy flame with which thy good Spirit would quicken us, so that neither height, nor depth, things present nor things to come, may ever separate us therefrom. Strengthen thou our souls; awaken us from the deathly sleep which holds us captive; animate our cold hearts with thy warmth and tenderness, that we may no more live as in a dream, but walk before thee as pilgrims in earnest to reach their home. And grant us all at last to meet with thy holy saints before thy throne, and there rejoice in thy love for ever and ever. AMEN.

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JOHN CHRYSOSTOM

Greek *Chrysostomos*, "golden-mouthed," so named from the splendor of his eloquence, was one of the great Fathers of the early Church and patriarch of Constantinople, born at Antioch about 345 or 347, died near Comana in Pontus, September 14, 407. He came of a rich patrician family, and at the age of twenty was among the pupils of the rhetorician Libanius at Antioch. He began the career of an advocate, but soon became displeased with that occupation and placed himself under the instruction of Bishop Meletius, by whom he was baptized and ordained an *anagnostes* or reader. He spent a few years as a monk in the mountains near Antioch, then was ordained deacon by Bishop Meletius in 381, and presbyter by Bishop Flavianus in 386. In this capacity he labored in Antioch for twelve years. In the year 398 the Emperor Arcadius elevated him to the episcopate of Constantinople. His faithful discharge of his duties, especially in reproof of vices, excited the enmity of the patriarch Theophilus and of the Empress Eudoxia, who succeeded in deposing and banishing him from the capital in 403. After a short stay at Nicæa, he was removed to the little town of Cucusus, in the desert parts of the Taurus Mountains, where he labored for the conversion of the Persians and Goths in the neighborhood. His writings consist of homilies, epistles, commentaries, treatises and liturgies. The best Greek edition of his works is that of Henry Savil (8 vols., Eton, 1613); and the most complete Greek and Latin edition is that by Montfaucon (13 vols., Paris, 1718-38). There is an English translation of part of his works in the first series of the "Nicene and Post-Nicene Fathers."

Concerning Lowliness of Mind

[St. Chrysostom in this homily has in mind reproof of those who misused the declaration of Paul: "Whether in pretense or sincerity, Christ is preached."—Phil. 1:18.]

When lately we made mention of the Pharisee and the publican,[1] and hypothetically yoked two chariots out of virtue and vice, we pointed out each truth: how great is the gain of humbleness of mind, and how great the damage of pride. For this, even when conjoined with righteousness and fastings and tithes, fell behind; while that, even when yoked with sin, outstript the Pharisee's pair, even altho the charioteer it had was a poor one. For what was worse than the publican? But all the same since he made his soul contrite, and called himself a sinner (which, indeed, he was), he surpassed the Pharisee, who had both fastings to tell of and tithes, and was removed from any vice. On account of what, and through what? Because even if he was removed from greed of gain and robbery, he had rooted over his soul the mother of all evils—vainglory and pride. On this account Paul also exhorts and says,

[1] In his homily "On the Incomprehensible."

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"Let each one prove his own work: and then he will have his ground of boasting for himself, and not for the other." Whereas he publicly came forward as an accuser of the whole world; and said that he himself was better than all living men. And yet even if he had set himself before ten only, or if five, or if two, or if one, not even was this endurable: but as it was, he not only set himself before the whole world, but also accused all men. On this account he fell behind in the running. And just as a ship, after having run through innumerable surges, and having escaped many storms, then in the very mouth of the harbor having been dashed against some rock, loses the whole treasure which is stowed away in her—so truly did this Pharisee, after having undergone the labors of the fasting and of all the rest of his virtue, since he did not master his tongue, in the very harbor underwent shipwreck of his cargo. For the going home from prayer, whence he ought to have derived gain, having rather been so greatly damaged, is nothing else than undergoing shipwreck in harbor.

Knowing therefore these things, beloved, even if we should have mounted to the very pinnacle of virtue, let us consider ourselves last of all; having learned that pride is able to cast down even from the heavens them-

John Chrysostom

selves him who takes not heed, and humbleness of mind is able to bear up on high from the very abyss of sins him who knows how to be sober. For this it was that placed the publican before the Pharisee; whereas that, pride I mean and an overweening spirit, surpassed even an incorporeal power, that of the devil; while humbleness of mind and the acknowledgment of his own sins committed brought the robber into paradise before the apostles. Now, if the confidence which they who confess their own sins effect for themselves is so great, they who are conscious to themselves of many good qualities, yet humble their own souls, how great crowns will they not win! For when sinfulness be put together with humbleness of mind it runs with such ease as to pass and outstrip righteousness combined with pride. If therefore thou have yoked it with righteousness, whither will it not reach? through how many heavens will it not pass? By the throne of God itself surely it will stay its course; in the midst of the angels, with much confidence. On the other hand, if pride, having been yoked with righteousness, by the excess and weight of its own wickedness had strength enough to drag down its confidence—if it be put together with sinfulness, into how deep a hell will it not be able to precipitate him who has it?

These things I say, not in order that we should be careless of righteousness, but that we should avoid pride; not that we should sin, but that we should be sober-minded. For humbleness of mind is the foundation of the love of wisdom which pertains to us. Even if thou shouldst have built a superstructure of things innumerable—even if almsgiving, even if prayers, even if fastings, even if all virtue—unless this have first been laid as a foundation, all will be built upon it to no purpose and in vain: and it will fall down easily, like that building which had been placed on the sand. For there is no one, no one of our own good deeds, which does not need this: there is no one which separate from this will be able to stand. But even if thou shouldst mention temperance, even if virginity, even if despising of money, even if anything whatever, all are unclean and accurst and loathsome, humbleness of mind being absent. Everywhere therefore let us take her with us, in words, in deeds, in thoughts, and with this let us build these (graces).[2]

These things therefore, all of them, remem-

[2] The author proceeds to discuss misinterpretations of Phil. 1 : 18, the occasion of that epistle, the apostle's care for his converts, the character of love, the value of his imprisonment to his disciples, the meaning of the passage cited above, and how Paul turned evil to good account.

ber with exactness in order that you may be able with all wisdom to correct those who use the Scriptures without reference to circumstances and at haphazard, and for the destruction of their neighbors. And we shall be able both to remember what has been said, and to correct others, if we always betake ourselves to prayers as a refuge, and beseech the God who gives the word of wisdom to grant both intelligence in hearing and a careful and unconquerable guardianship of this spiritual deposit in our hands. For things which often we have not strength to perform successfully from our own exertions, these we shall have power to accomplish easily through prayers. I mean prayers which are persevering. For always and without intermission it is a duty to pray, both for him who is in affliction, and him who is in relief from it, and him who is in dangers, and him who is in prosperity—for him who is in relief and much prosperity, that these may remain unmoved and without vicissitude and may never change; and for him who is in affliction and his many dangers, that he may see some favorable change brought about to him, and be transported into a calm of consolation. Art thou in a calm? Then beseech God that this calm may continue settled to thee. Hast thou seen a storm rise up against

thee? Beseech God earnestly to cause the billow to pass, and to make a calm out of the storm. Hast thou been heard? Be heartily thankful for this, because thou hast been heard. Hast thou not been heard? Persevere, in order that thou mayest be heard. For even if God at any time delay the giving, it is not in hatred and aversion; but from the desire by the deferring of the giving perpetually to retain thee with himself, just in the way also that affectionate fathers do; for they also, by the delay of the giving, adroitly manage the perpetual and assiduous attention of children who are rather indolent. There is to thee no need of mediators in audience with God; nor of that much canvassing; nor of the fawning upon others; but even if thou be destitute, even if bereft of advocacy, alone, by thyself, having called on God for help, thou wilt in any case succeed. He is not so wont to assent when entreated by others on our behalf as by ourselves who are in need, even if we be laden with ten thousand evil deeds. For if in the case of men, even if we have come into countless collisions with them, when both at dawn and at mid-day and in the evening we show ourselves to those who are aggrieved against us, by the unbroken continuance and persistent meeting and interview we easily demolish

their enmity—far more in the case of God would this be effected.

But thou art unworthy. Become worthy by thy assiduity. For that it both is possible that the unworthy should become worthy from his assiduity, and that God assents more when called on by ourselves than by others, and that he often delays the giving—not from the wish that we should be utterly perplexed, nor to send us out with empty hands, but in order that he may become the author of greater good things to us—these three points I will endeavor to make evident by the parable which has to-day been read to you. The woman of Canaan had come to Christ praying on behalf of a daughter possest by a demon, and crying out with much earnestness: "Have pity on me, Lord, my daughter is badly possessed by a demon." See, the woman of a strange nation, and a barbarian, and outside of the Jewish commonwealth. For indeed what else (was she) than a dog, and unworthy of receiving her request? For "it is not," he says, "good to take the children's bread and to give it to the dogs." But, all the same, from her assiduity she became worthy. For not only did he admit her into the nobility of the children, dog as she was, but also he sent her off with that high encomium saying, "O woman, great is thy faith;

be it done to thee as thou wilt." Now when the Christ says, "great is thy faith," seek thou no other demonstration of the greatness of soul which was in the woman. Seest thou how from her assiduity the woman, being unworthy, became worthy? Desirest thou also to learn that we accomplish (our wish) by calling on him by ourselves more than by others? She cried out, and the disciples having come to him say, "Let her go away, for she is crying after us"; and to them he says, "I am not sent, unless to the lost sheep of the house of Israel." But when she had come to him by herself and continued crying, and saying, "Yes, Lord, for even the dogs eat from the table of their masters," then he granted the favor and said, "Be it done unto thee as thou wilt." Seest thou how, when they were entreating him, he repelled; but when she who needed the gift herself cried out, he assented? For to them he says, "I am not sent, unless to the lost sheep of the house of Israel"; but to her, he said, "Great is thy faith; be it done unto thee as thou wilt." Again, at the beginning and in the prelude of her request, he answered nothing; but when both once and twice and thrice she had come to him, then he granted the boon; by the issue making us believe that he had delayed the giving, not that he might

repel her, but that he might display to us all the woman's endurance. For if he had delayed in order that he might repel her, he would not have granted it even at the end; but, since he was waiting to display to all her spiritual wisdom, on this account he was silent. For if he had granted it immediately and at the beginning, we should not have known the woman's virtue. "Let her go," it says, "because she is clamoring behind us." But what (says) the Christ? "Ye hear a voice, but I see the mind: I know what she is going to say. I choose not to permit the treasure hidden in her mind to escape notice; but I am waiting and keeping silence; in order that having discovered it, I may lay it down in publicity, and make it manifest to all."

Having therefore learned all these things, even if we be in sins and unworthy of receiving, let us not despair; knowing, that by assiduity of soul we shall be able to become worthy of the request. Even if we be unaided by advocate and destitute, let us not faint; knowing that it is a strong advocacy —the coming to God one's self, by one's self with much eagerness. Even if he delay and defer with respect to the giving, let us not be dispirited; having learned that the putting it off and delay is a sure proof of caring

and love for mankind. If we have thus persuaded ourselves, and with a soul deeply pained and fervent, and thoroughly roused purpose, and such as that with which the women of Canaan approached, we too come to him—even if we be dogs, even if we have done anything whatever dreadful—we shall both rebut our own crimes and obtain so great liberty of speech as also to be advocates for others, in the way in which also this woman of Canaan not only herself enjoyed liberty of speech and ten thousand encomiums, but had power to snatch her dear daughter out of her intolerable sufferings. For nothing—nothing is more powerful than prayer when fervent and genuine. This both disperses present dangers, and rescues from the penalties which take place at that hour. That therefore we may both complete our passage through the present life with ease and depart thither with confidence, with much zeal and eagerness let us perform this perpetually. For thus shall we be able both to attain the good things which are laid up, and to enjoy those excellent hopes (which God grant that we may all attain) by the grace and loving kindness and compassion of our Lord Jesus Christ—with whom to the Father together with the Holy Spirit be glory, honor, dominion, to the ages of the ages. AMEN.

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